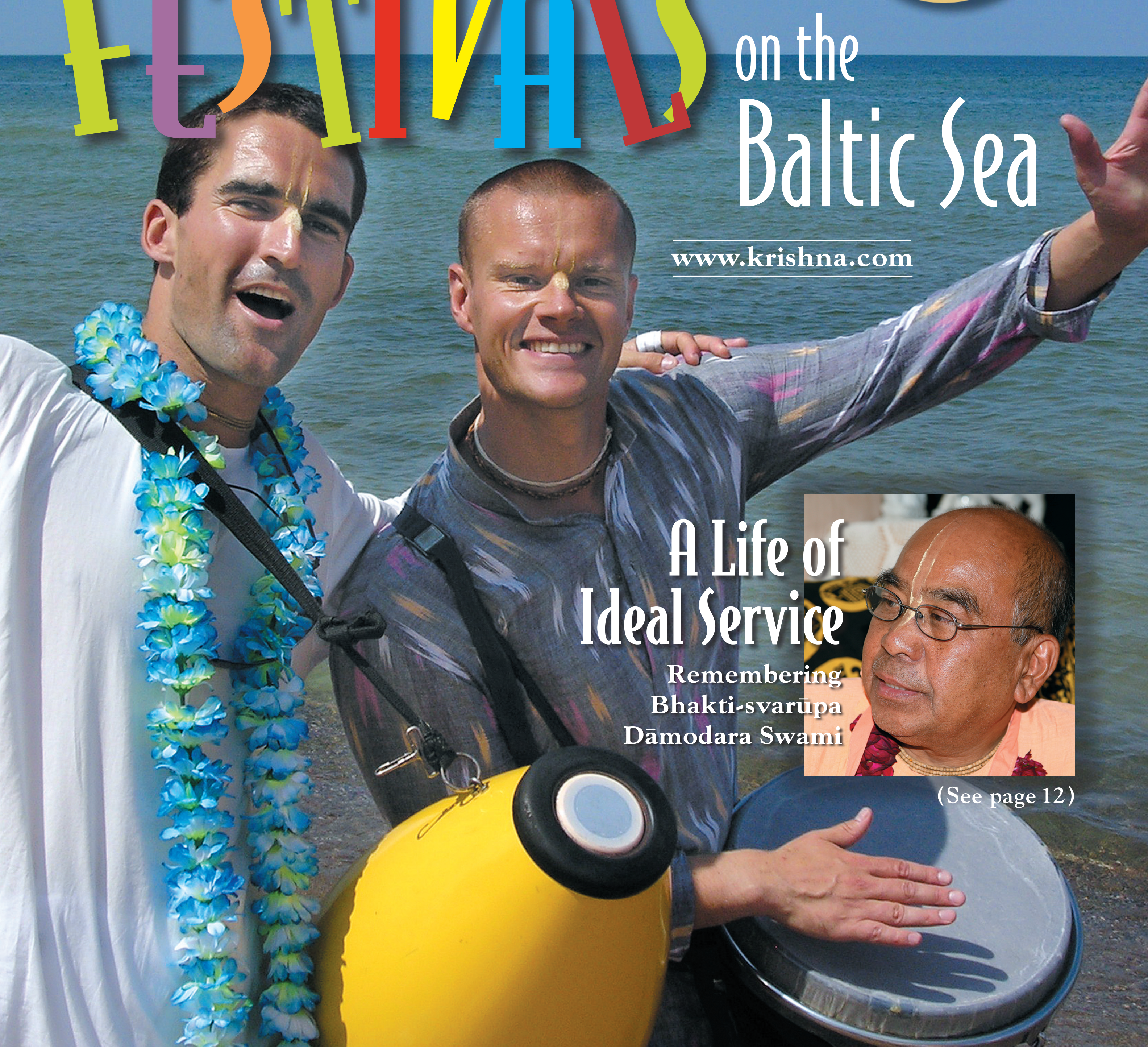
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement • March/April 2007 • $4.50/£2.50

FESTIVALS on the Baltic Sea



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A Life of Ideal Service

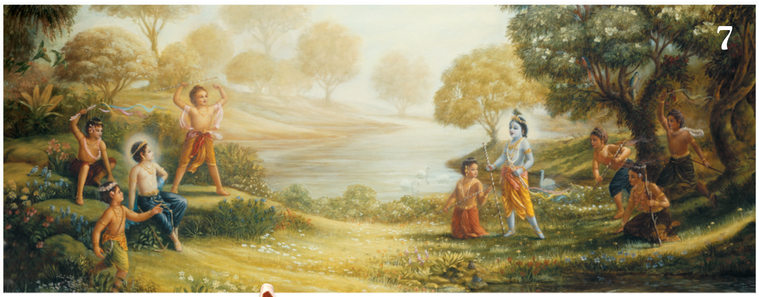
Remembering
Bhakti-svarūpa
Dāmodara Swami

(See page 12)

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 41, No. 2 • March / April 2007



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40 The Madhusūdana Mystery

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When a Hare Kṛṣṇa couple travel from Seattle to Europe to take part in an annual festival tour, they witness the satisfying results of hard work and good organization.

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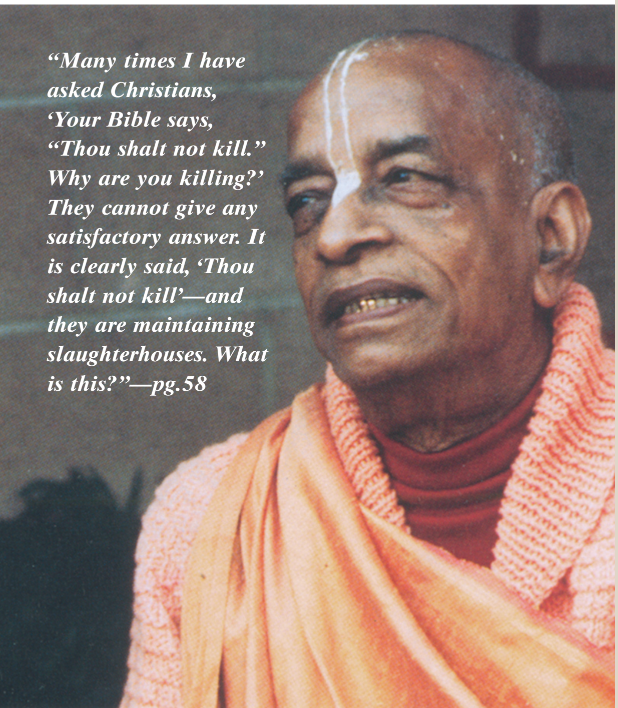
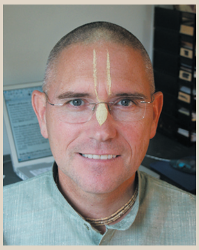
COVER Candraśekhara Ācārya Dāsa (left) and Govinda Dāsa chant the holy names on the shore of the Baltic Sea. They were part of last summer's Hare Kṛṣṇa festival tour in Poland. Please see the article beginning on page 48. (Photo by Govinda Caraṇa Dāsa.)



"Many times I have asked Christians, 'Your Bible says, "Thou shalt not kill." Why are you killing?' They cannot give any satisfactory answer. It is clearly said, 'Thou shalt not kill'—and they are maintaining slaughterhouses. What is this?"—pg.58

WELCOME



IN THIS ISSUE we pay tribute to His Holiness Bhakti-svarūpa Dāmodara Swami, a prominent disciple of Śrīla Prabhupāda who passed from this world last October. Educated as a scientist, Bhakti-svarūpa Dāmodara Swami quickly became famous within the Hare Kṛṣṇa movement for playing the foil to Śrīla Prabhupāda's attacks on the arrogance of modern science. Inspired by Prabhupāda, he worked with dedication to spread Kṛṣṇa consciousness, gaining worldwide recognition in the field of interreligious dialogue.

Also in this issue is a report by a couple from Seattle who fulfilled a long-held desire to take part in the Hare Kṛṣṇa festivals held in Poland each summer. They saw firsthand how a well-organized presentation of Kṛṣṇa's culture can attract people to listen to His all-important message.

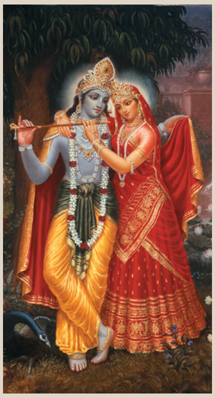
Kṛṣṇa's message comes to us most succinctly in His *Bhagavad-gītā,* and in *The Madhusūdana Mystery* Satyarāja Dāsa enlightens us about the significance of one of the names Arjuna uses to address Kṛṣṇa in the *Gītā.*

Śrīla Prabhupāda's lecture, which leads off the issue, discusses the eternal nature of spiritual activity, and Arcana Siddhī Devī Dāsī explains why in Kṛṣṇa consciousness we can be *Humble and Feeling Good.*

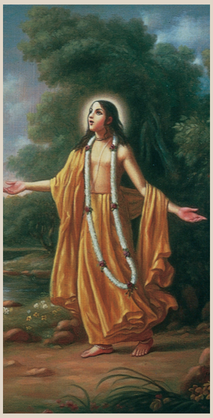
Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement

FOUNDER (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda) **His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda**

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Letters

Helping Fellow Villagers

I am one of your recent subscribers. I have yet to meet a Science of Self-realization person. Your book by the same name was my introduction. Your BTG magazine is—far and away—the best I've ever seen. I almost forgot to chant, because I did not want to lay it down.

Please accept my personal check for a year's subscription to be sent to the Sherman Public Library. What a wonderful opportunity to get Lord Kṛṣṇa's science of self-realization before the eyes and into the hands of my fellow villagers!

Robert H. Riggle
Sherman, Illinois

Kṛṣṇa's Godhood

How can we say that Kṛṣṇa is the Lord? What did He do for people?

N. Subhashini
Via the Internet

Our reply: Kṛṣṇa is described as the Lord in *Bhagavad-gītā.* "There is no truth superior to Me." (7.7) "I am the source of all material and spiritual worlds. Everything emanates from Me." (10.8)

Brahma-saṁhitā (5.1) states: "Kṛṣṇa is the supreme controller. He has an eternal, blissful, spiritual form. He is the beginning of everything but has no beginning Himself. He is the cause of all causes."

At Kurukshetra, Kṛṣṇa showed Arjuna and others a form of the entire universe in one place to demonstrate that He is God.

As a child, Kṛṣṇa lifted Govardhana Hill with the small finger of His left hand to show Indra that He is in fact God and not any ordinary child.

As for what He did for others, Kṛṣṇa spoke the *Bhagavad-gītā* for the spiritual enlightenment of the people. He is seated in everyone's heart and gives the people remembrance, knowledge, and forgetfulness. He periodically comes to this world and performs pastimes to attract the people to the spiritual world so that they will not have to continue suffering in this miserable world, characterized by disease, old age, death, and repeated rebirth. Actually, whatever benefit people receive is bestowed by Kṛṣṇa alone.

Seemingly Happy People

I see that people are happy around me with their friends and relatives and enjoying by visiting restaurants, hotels, parks, shopping malls, and cinema theaters. If people are happy, then why do they need Kṛṣṇa consciousness or self-realization?

Ranganath
Via the Internet

Our reply: People are happy in this world very temporarily. In reality we are always troubled by miseries caused by our bodies and minds, by other living beings (like insects), and by natural forces (hurricanes, earthquakes, drought, floods, fire, etc.). We are subject to disease. We are forced to helplessly grow old and watch our bodies and those of our friends and relatives gradually break down until they cease to function at death.

We adopt different strategies to cope with these sufferings, but they are built into the material world, so we cannot escape them. Fully absorbed in material consciousness, we acquire another temporary material body to suffer in our next life. This perpetual cycle is called material existence, and fortunate people can perceive the futility of it and try to attain eternal spiritual pleasure, which is transcendental to the inevitable defects of material existence.

If people are happy, as you say, why do they try to escape from their sorrow with drugs and alcohol? Why do they commit suicide? Actually, this world is not a happy place, but because people have no information of the spiritual world, they try their best to enjoy here despite the miseries. We can aspire for eternal happiness, free from misery, by connecting with Kṛṣṇa (God), who is spiritual happiness personified. Or we can aspire for temporary happiness mixed with misery, the best the material world has to offer.

What Makes a Brāhmaṇa?

Śrīmad-Bhāgavatam, Canto 3, states that one who is fully conversant in Vedic wisdom is a *brāhmaṇa.* Does that mean you may belong to any caste but once you have Vedic knowledge you are a *brāhmaṇa*?

Khemraj Sewdass
Via the Internet

Our reply: Possession of Vedic knowledge is part of the brahminical qualification, but there is more to it than that. "The symptoms of a *brāhmaṇa* are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead" (*Śrīmad-Bhāgavatam* 7.11.21).

And Nārada Muni states in *Śrīmad-Bhāgavatam* (7.11.35), "If one shows the symptoms of being a *brāhmaṇa, kṣatriya, vaiśya,* or *śūdra,* as described above, even if he has appeared in a different class he should be accepted according to those symptoms of classification."

Our First Birth

One question always comes to my mind: Because of our karma, we are born again and again, but why were we born for the first time?

Geeta
Via the Internet

Our reply: As *jīva* souls we are the marginal energy of the Lord. That means we can take shelter of either the Lord's spiritual energy or His material energy. We have that free will. If we desire anything other than the Lord's service, we cannot exist in the spiritual world because that would disturb the harmony there. Thus Kṛṣṇa gives us the chance to come to the material world, where we can act independently. The law of karma reforms us by rewarding or punishing us in response to our good and bad actions. Gradually we realize the fallacy of obtaining happiness through fruitive activity, and by the grace of the Lord's devotees, we again pursue the service of the Lord.

Finding a Guru

I heard that one must get into Kṛṣṇa consciousness through a spiritual master who is self-realized. How and where may I come across a spiritual master?

Venkatesh
Via the Internet

Our reply: In the Hare Kṛṣṇa movement many spiritual masters travel around the world giving spiritual shelter to people. If you regularly visit one of our temples, you will inevitably

(*please turn to page 46*)

CORRECTION

In the last issue, a beautiful display of *prasādam* accompanied the article *When Does Food Become Prasādam?* We neglected to mention that Raṅgavatī Devī Dāsī of Alachua, Florida, did the cooking and presentation of the *prasādam.* We thank her for her service and apologize for our tardy acknowledgment. To learn some of Raṅgavatī's recipes, visit Krishna.com's recently launched food channel: food.krishna.com.

Food.krishna.com

This new addition to Krishna.com will help you satisfy Lord Kṛṣṇa with recipes, cooking tips, and insights on spiritual cooking from experienced Hare Kṛṣṇa cooks.

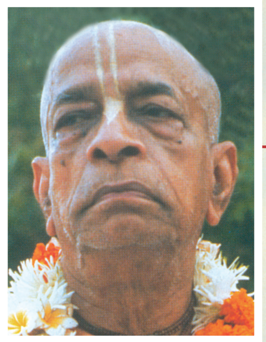
Currently Featuring:

Ekādaśī Dishes by Raṅgavatī Devī Dāsī. Simple, tasty, healthy recipes for meals without grains or beans.

VEGI
Quick Vegetarian Dishes

FOUNDER'S LECTURE

Bombay—October 28, 1973



Activities After Liberation

Thinking Brahman realization to be perfection, many Vedic scholars fall short of the ultimate goal—and return to material life.

by His Divine Grace
A. C. Bhaktivedanta Swami
Prabhupāda
Founder-*Ācārya* of the International
Society for Krishna Consciousness

śrī-bhagavān uvāca
ūrdhva-mūlam adhaḥ-śākham
aśvatthaṁ prāhur avyayam
chandāṁsi yasya parṇāni
yas taṁ veda sa veda-vit

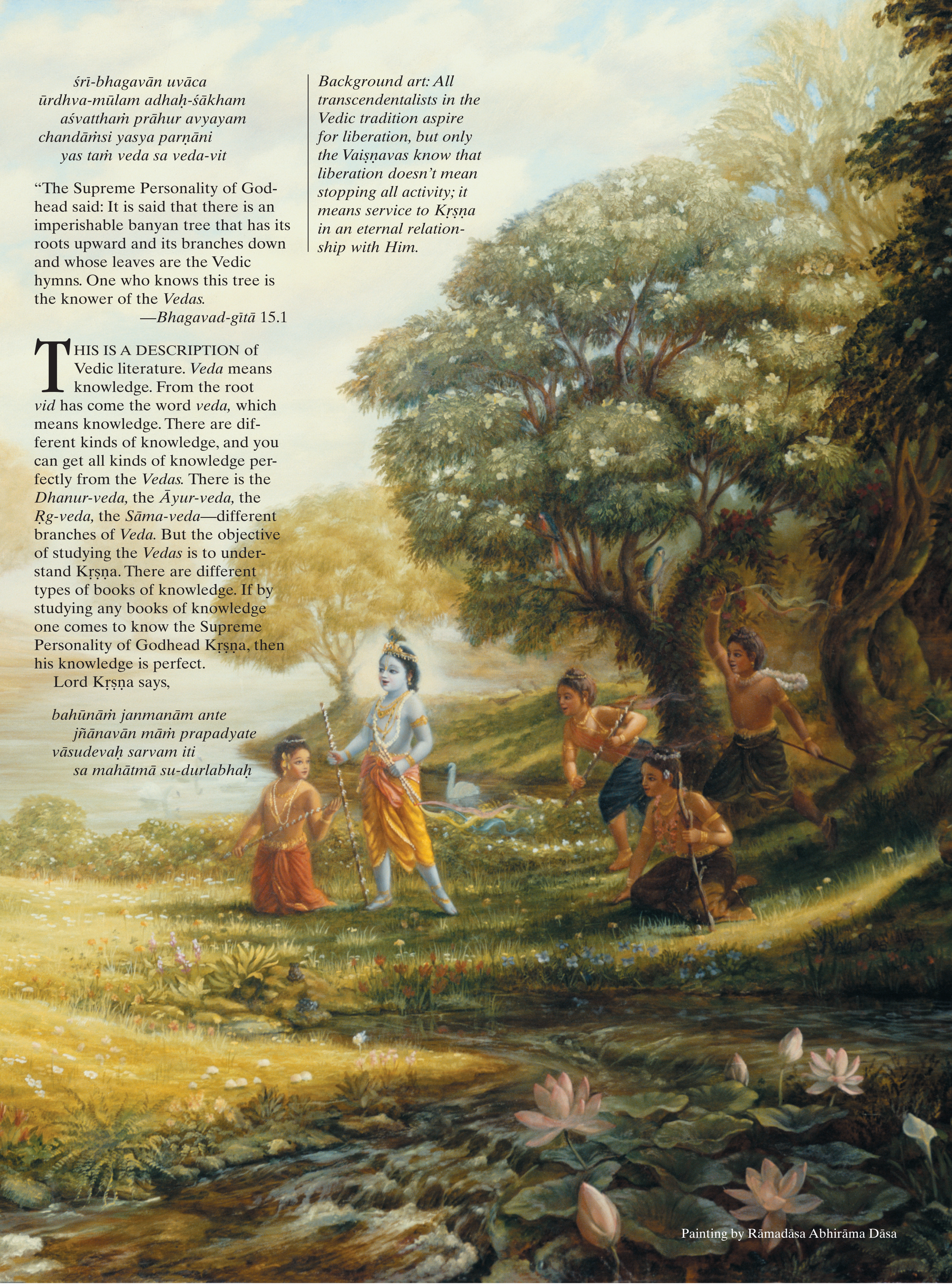
"The Supreme Personality of Godhead said: It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the *Vedas.*

—*Bhagavad-gītā* 15.1

THIS IS A DESCRIPTION of Vedic literature. *Veda* means knowledge. From the root *vid* has come the word *veda,* which means knowledge. There are different kinds of knowledge, and you can get all kinds of knowledge perfectly from the *Vedas.* There is the *Dhanur-veda,* the *Āyur-veda,* the *Ṛg-veda,* the *Sāma-veda*—different branches of *Veda.* But the objective of studying the *Vedas* is to understand Kṛṣṇa. There are different types of books of knowledge. If by studying any books of knowledge one comes to know the Supreme Personality of Godhead Kṛṣṇa, then his knowledge is perfect.

Lord Kṛṣṇa says,

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ



Background art: All transcendentalists in the Vedic tradition aspire for liberation, but only the Vaiṣṇavas know that liberation doesn't mean stopping all activity; it means service to Kṛṣṇa in an eternal relationship with Him.

Painting by Rāmadāsa Abhirāma Dāsa

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare. [*Bhagavad-gītā.*7.19]. After studying the *Vedas* and also acquiring speculative knowledge, one who is actually wise surrenders to Kṛṣṇa. Why? Because Kṛṣṇa is everything. Whatever we see, whatever we experience, that is all Kṛṣṇa's energy. The material world is an expansion of Kṛṣṇa's energy, the spiritual world is an expansion of Kṛṣṇa's energy, the *brahmajyoti* is an expansion of Kṛṣṇa's energy, and the Paramātmā (the Supersoul) is an expansion of Kṛṣṇa's plenary portion.

> ***As long as one identifies with the body, he is no better than an animal. That is the first lesson.***

The *Viṣṇu Purāṇa* states,

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

"Fire is situated in one place, but it distributes heat and light. Similarly, the Supreme Personality of Godhead is distributing His energies in different ways." The material world is nothing but the manifestation of Kṛṣṇa's energy.

Because we are part of Kṛṣṇa, we are Brahman, spirit. Now we are identifying with matter. *Mukti,* liberation, means to stop identifying with matter and to realize *ahaṁ brahmāsmi*—"I am spirit." And realization alone is not enough; we have to act as Brahman. That is the perfection of knowledge.

So simply to realize "I am Brahman" is not perfection. That is *aviśuddha-buddhayaḥ,* unclean intelligence:

ye 'nye 'ravindākṣa vimukta-
māninas
tvayy asta-bhāvād aviśuddha-
buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ
tataḥ
patanty adho 'nādṛta-yuṣmad-
aṅghrayaḥ

"O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet." [*Śrīmad-Bhāgavatam 10.2.32*] Simply understanding *ahaṁ brahmāsmi* will not help us. Even if by severe austerities and penances one comes to the stage of merging into Brahman, still there is the chance of falling down. Why? One who has not realized the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, falls down.

We have seen in India many big, big *sannyāsīs* who are very learned scholars and who know scripture, but they are entangled in politics. Why? If this world is *mithyā* (false) as you say and you have rejected it, then why are you again coming to politics? Why are you coming to the *mithyā* world? Because you have no realization.

Such persons think, "We have now become liberated." But actually they are not liberated, because their intelligence is not yet clear. Therefore, even after severe austerities and penances and coming to the point of Brahman realization, because they have no realization of the lotus feet of Kṛṣṇa they fall down. They do so because they have no spiritual engagement.

I do not wish to name the big, big *sannyāsīs* of India who fell down in this way. But you know that the members of the Māyāvādī *sampradāya* [the line of impersonalistic philosophers] take this world as *mithyā*. Their slogan is *brahma satyaṁ jagan mithyā:* "Spirit is truth, but this world is false." But if this world is false, why do you come down from your so-called liberated position in Brahman for philanthropic activities, for political activities?

Kṛṣṇa's First Lesson

Brahman realization means to understand "I am not this body." As long as one identifies with the body, he is no better than an animal. That is the first lesson. Kṛṣṇa says in the beginning of the *Bhagavad-gītā* (2.13),

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptiḥ
dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change." That is preliminary Brahman realization. But you must fix up your Brahman realization:

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

"One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me." [*Bhagavad-gītā* 18.54] When one is actually liberated from the bodily concept of life and sees spiritual identity everywhere, then he can be situated in the activities of Brahman. *Bhakti-yoga* is the activities of Brahman. The Māyāvādī philosophers think that after Brahman realization there is no more activity. But that is not the fact. Real activity begins after Brahman realization. That is Brahman activity. That is *bhakti-yoga.*

Kṛṣṇa is Paraṁ Brahman, the Supreme Brahman, and we are part of Kṛṣṇa, so naturally we are also Brahman, just as a part of gold must be gold. There is no doubt about it. But that does not mean that the small particle of gold is equal to the gold mine. That is not possible. The part is never equal to the whole.

Kṛṣṇa has already described *bhakti-yoga.* Now He is describing activities in the material world. We should act in such a way that we become liberated at the end and go back home, back to Godhead. Those are the real activities of the material world, not to act only as the animals do—eating, sleeping, mating, and defending.

The Upside-Down Tree

Kṛṣṇa is now describing the material world, comparing it to a banyan tree that has its root upwards. That means the material world is created from the spiritual world. The seed of the creation is in the spiritual world, the kingdom of God—Nārāyaṇa, or Kṛṣṇa. Here the material world is described as a reflection of the spiritual world. If you stand on the shore of a lake, you will see that all the trees reflected in the water are upside-down. The real trees are on the shore of the lake, and their reflections are upside-down. The upper part of the tree is down. The material world is compared to that reflection.

Kṛṣṇa says in the *Bhagavad-gītā* (7.4) that the material energy is His energy. Energy is always considered the feminine part, and the energetic is always considered the male part. Kṛṣṇa also says in the *Bhagavad-gītā* (14.4) that He is the seed-giving father. He is the original seed of the material world. From the spiritual world the material world has expanded.

There are three kinds of energy of the Supreme Personality of Godhead: the material energy, the spiritual energy, and the marginal energy. From the material energy the material creation is effected. The spiritual energy is eternal. That is the spiritual world. And in between the two worlds, material and spiritual, is the marginal energy made up of us living entities.

We living entities are actually *prakṛti,* energy. We are not the Puruṣa, the Supreme Personality of Godhead. *Puruṣa* means enjoyer. But Māyāvādī philosophers want to turn the *prakṛti* into the Puruṣa. The *jīvas,* the living entities, are described as *parā-prakṛti,* superior energy. They are superior to the matter because they adjust matter. They try to enjoy the material resources. They cannot actually enjoy, but they try. Although they are called the superior energy, they are energy nonetheless, not the energetic.

The material world is eternal, and the living entities are also eternal. The material world is eternal in the sense that it is Kṛṣṇa's energy. If Kṛṣṇa is eternal, His energy is also eternal. But the manifestation of this energy is temporary. Unless the energy existed, how could the material world be manifested? There are so many energies within you, within me. They are not always manifested. But at times they are. They are called *acintya-śakti,* inconceivable energy.

By His inconceivable energy Kṛṣṇa creates the material world—vast oceans, vast planets, the universe. Simply by the breathing of Lord Mahā-Viṣṇu unlimited numbers of universes are coming and going. Such are the Lord's inconceivable energies. And because we are part of Kṛṣṇa, we also have inconceivable energy that is not always manifested.

Like us, the material world is eternal energy. And it is not false, as the Māyāvādī philosophers say: *jagan mithyā.* No. The world is not false; it is fact, but it is temporary. That is Vaiṣṇava philosophy. We don't say that the world is false.

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **ī** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch, jh,** and **dh** as in staun**ch-h**eart, hed**ge-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh.** So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

Why false? If it has come from the truth, how it can be false?

The Perfect Material World

The material world is perfect, but it is being misused. That misuse is *māyā,* illusion. How is it being misused? Kṛṣṇa says that He is the enjoyer. *Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram* [*Bhagavad-gītā* 5.29]. He is the proprietor of all the planets, all the universes, but unfortunately we are dismissing Kṛṣṇa. We are trying to be the enjoyer of the material world. That is *māyā.* The world is not *māyā,* but the intention of the living entities to enjoy the material world by satisfying their senses, that is *māyā.* In trying to enjoy the material world, the living entity becomes entangled. The so-called scientists and philanthropists and politicians are trying to enjoy the material world to their best capacity, and they are inventing devices to enjoy it. That is *māyā.* They are allured by *māyā:* "Try to enjoy me." The conditioned souls are after that—how to enjoy.

We must understand what this material world is and how it is working. That will be described in this Fifteenth Chapter.

Vedic knowledge means to understand the constitution of the material world, how it is working, what we are, why we have come here, why we are struggling so hard for existence, what our duty is, how to get out of this entanglement, and so on. We have to learn not only how to get out of this material entanglement but how to be engaged spiritually. Simply getting out is not the final business. Suppose you are employed in a place you do not like. You want to change. If you simply resign your post, that is not good. You must accept another post. Then it is good.

Real spiritual engagement is to remain the eternal servant of Kṛṣṇa. That is the perfection of life. Anyone engaged in the eternal service of the Lord is perfect. That is *mukti. Mukti* means to be freed from useless activities. Material activities are all useless because they are performed in the bodily concept of life. The monkey is a good example of being in the bodily concept of life. He is very active, but it is useless activity.

Serving Kṛṣṇa means engaging in useful activities, not giving up the things of this world that can be used in Kṛṣṇa's service. Śrīla Rūpa Gosvāmī has written,

> *prāpañcikatayā buddhyā*
> *hari-sambandhi-vastunaḥ*
> *mumukṣubhiḥ parityāgo*
> *vairāgyaṁ phalgu kathyate*

"When persons eager to achieve liberation renounce things related to the Supreme Personality of Godhead, thinking them to be material, their renunciation is called incomplete."

Rūpa Gosvāmī is speaking of *phalgu-vairāgya,* incomplete renunciation. *Vairāgya* means to refrain from material enjoyment, or sense enjoyment. Both *jñāna* (knowledge) and *vairāgya* are required to purify our existence. And they are possible simply by devotional service to Lord Vāsudeva, Kṛṣṇa. These European and American boys are *vairāgīs,* renunciants. They were engaged in full material enjoyment, but they have given everything up for Kṛṣṇa's sake. No illicit sex, no intoxication, no meat-eating, and no gambling—they have given these up. That is *vairāgya.*

Real Welfare Work

Their energy is used for Kṛṣṇa's service. They are preaching this Kṛṣṇa consciousness movement all over the world. It was the duty of the Indians. Unfortunately, the Indians are callous. They are now after technology. Śrī Caitanya Mahāprabhu advised all Indians,

> *bhārata-bhūmite haila manuṣya-*
> *janma yāra*
> *janma sārthaka kari' kara para-*
> *upakāra*
> [*Caitanya-caritāmṛta Ādi-līlā* 9.41]

"One who has taken birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people." *Para-upakāra*—welfare work—means to distribute Kṛṣṇa consciousness. Everybody is suffering for want of God consciousness, or Kṛṣṇa consciousness. Therefore to distribute Kṛṣṇa consciousness is the greatest humanitarian work. The duty of those who have taken birth as human beings in India is to perfect their lives by becoming Kṛṣṇa conscious and to distribute Kṛṣṇa consciousness all over the world. That is their duty. But they are not doing that.

Some way or other I have collected some young Europeans and Americans. They are helping in this movement. We have come for this purpose—that those who are actually serious to render service to Kṛṣṇa should join this movement, heart and soul, and help broadcast this movement all over the world.

Thank you very much.

LOOKING FOR NEWS OF THE HARE KṚṢṆA MOVEMENT?

Log on to www.ISKCON.com.

The Internet is the ideal place for timely news, and ISKCON.com, run by ISKCON Communications, maintains an active news page. So whether you want to see what's happening in ISKCON or have some news to report, log on to www.ISKCON.com.

Glossary

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Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to his friend and disciple Arjuna.

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in his original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the A ultimately impersonal.

Modes of nature—the three qualities (and ignorance) that hold sway over all act material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to him with devotion (literally "mercy").

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and his devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas.*

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord himself at the beginning of creation.

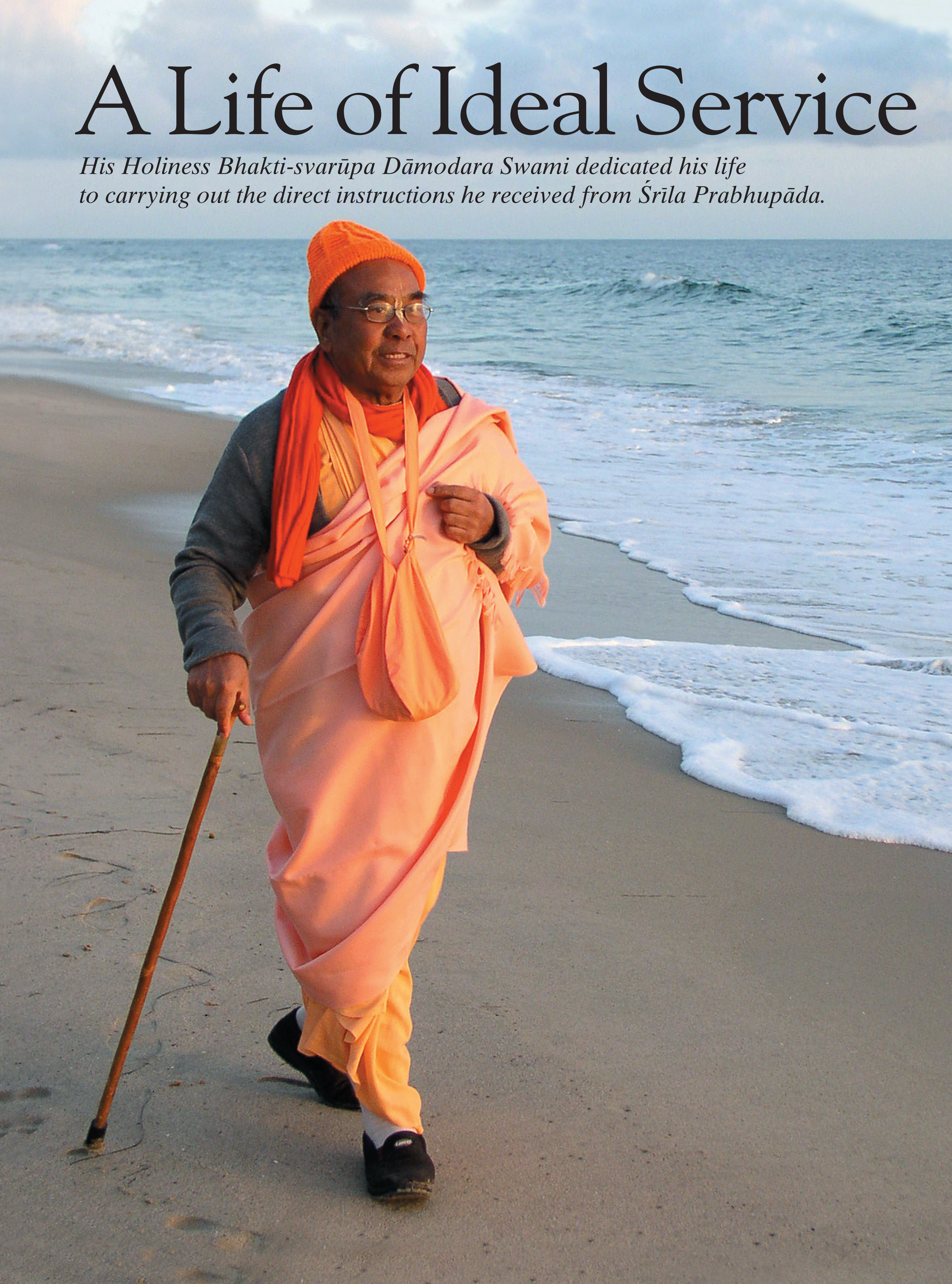
Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

A Life of Ideal Service

His Holiness Bhakti-svarūpa Dāmodara Swami dedicated his life to carrying out the direct instructions he received from Śrīla Prabhupāda.



by Līlāvatī Devī Dāsī and Śacīrāṇī Devī Dāsī

RENDERING SERVICE to the person *bhāgavata,* or the pure servant of God, is described throughout the Vedic literature as being more effective and more pleasing to the Lord than rendering service to the Supreme Lord directly. The person *bhāgavata* comes in the line of a genuine disciplic succession from the Lord, and through the disciplic succession the divine principle is transmitted to the humble spiritual aspirant. His Holiness Bhakti-svarūpa Dāmodara Swami, also known as Śrīpāda Mahārāja, rendered sincere and loving service to his spiritual master, Śrīla Prabhupāda, who belonged to the spiritual lineage of the Brahma-Madhva-Gauḍīya-sampradāya. Śrīpāda Mahārāja was thus an ideal example of *bhāgavata-sevārpaṇam*—offering service unto the *bhāgavata*.

Śrīpāda Mahārāja was born in the ancient Vaiṣṇava kingdom of Manipur, in northeast India, on December 9, 1937. It was the holy day known as Oḍana-ṣaṣṭhī, when Lord Jagannātha is given new clothes. His parents were Sri Yogendra Singh and Srimati Kanyahanbi Devi. Being Vaiṣṇavas, they named their child Dāmodara, one of the holy names of Lord Śrī Kṛṣṇa. Sri Yogendra Singh was a devotional singer in the Naṭa Saṅkīrtana tradition, and so from the very moment of Dāmodara's appearance in this world, his father filled his son's ears with the devotional sounds of the holy names and pastimes of the Supreme Lord.

As a youth Śrīpāda Mahārāja faced many hardships. Around the age of eight he lost his father, and just a couple of years later he and his sister were living on their own in poverty. Life was difficult, but throughout their hardships they remained courageous by taking shelter of the mercy of Lord Śrī Kṛṣṇa.

Once, at the age of ten, Śrīpāda Mahārāja told his sister, "One day we will have money, and I will cover you with gold."

"No," she replied, "one day you will get married, cover your wife in gold, and forget about me."

To which Śrīpāda Mahārāja firmly replied, "I will never get married."

Named Damodara at birth, Śrīpāda Mahārāja learned at an early age to sing and play musical instruments in glorification of the Lord (above). At right, Damodara (far right in photo) visits the Ajanta Caves in Maharashtra with classmates in 1962.

He remained a *naiṣṭhika-brahmacārī* (celibate monk) throughout his life.

By the time Śrīpāda Mahārāja was twelve, he was forced to live alone and fend for himself by growing rice. He thus had no time to continue his studies. Sometime later his primary school teacher noticed his plight and along with a village elder arranged for a proper home and his further education.

At fourteen, Śrīpāda Mahārāja became seriously ill with typhoid. The village physicians unanimously declared that he would soon die. But his guardian prayed daily for his recovery by reciting the *Daśāvatāra-stotra,* a prayer to Lord Śrī Kṛṣṇa's ten incarnations. After fasting for forty days and drinking only whey, Śrīpāda Mahārāja miraculously recovered.

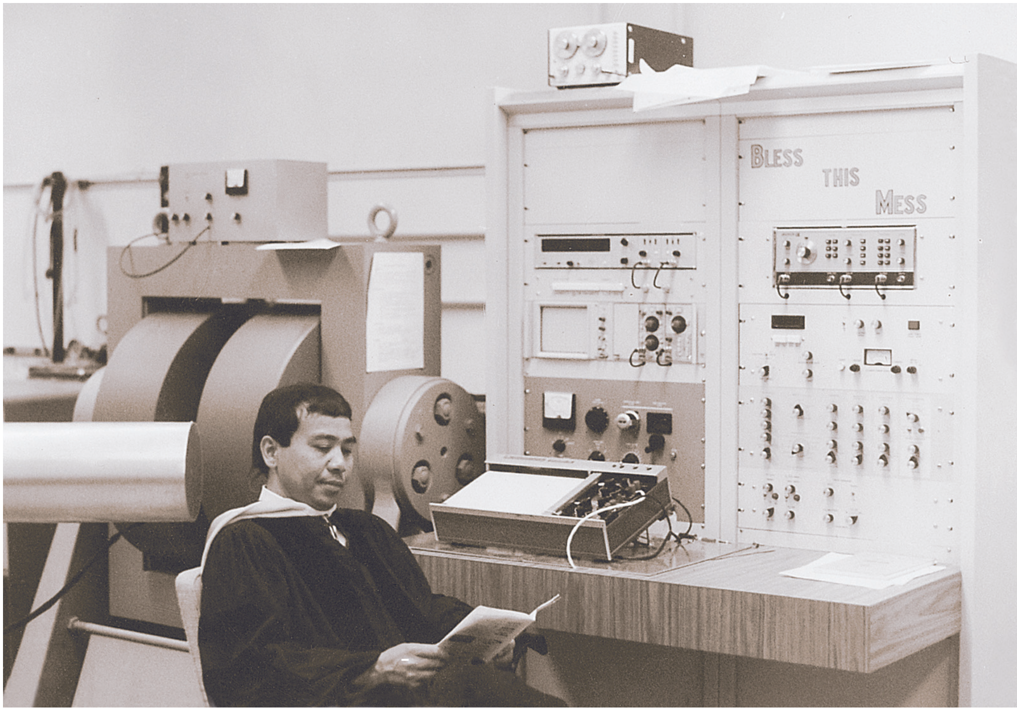
Another time, Śrīpāda Mahārāja fell from a mango tree.

As he lay unconscious, he heard his guardian saying, "You cannot

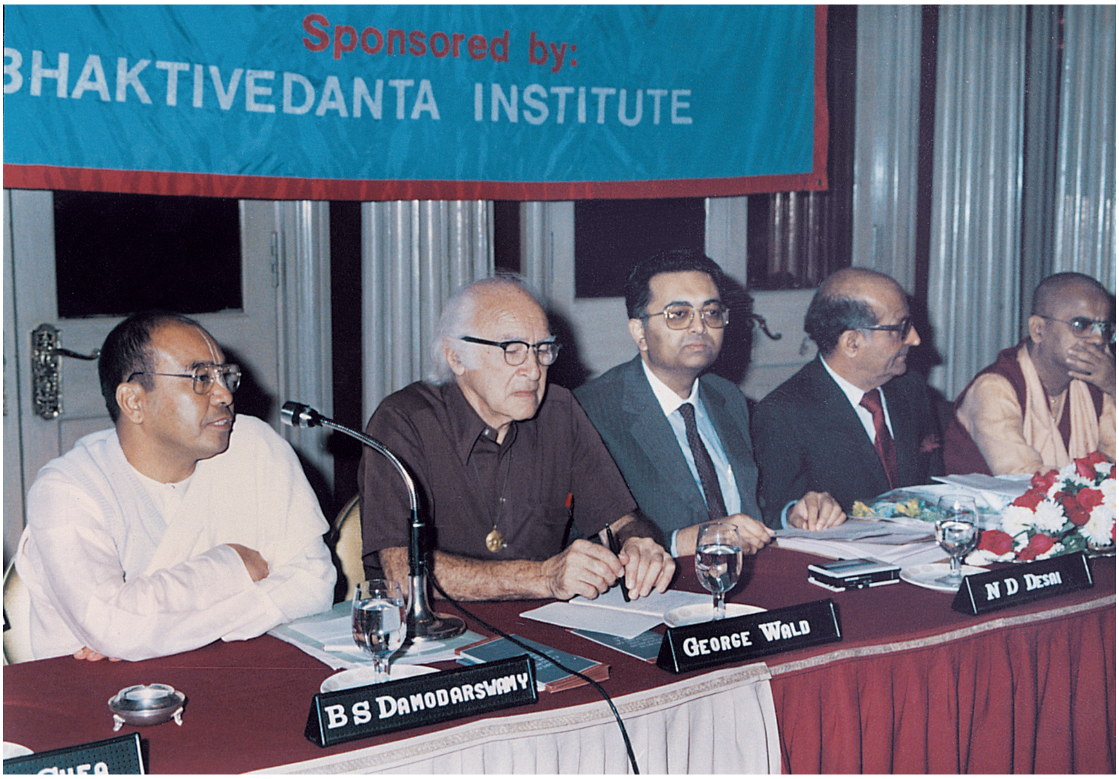
die yet, your mission here is not complete."

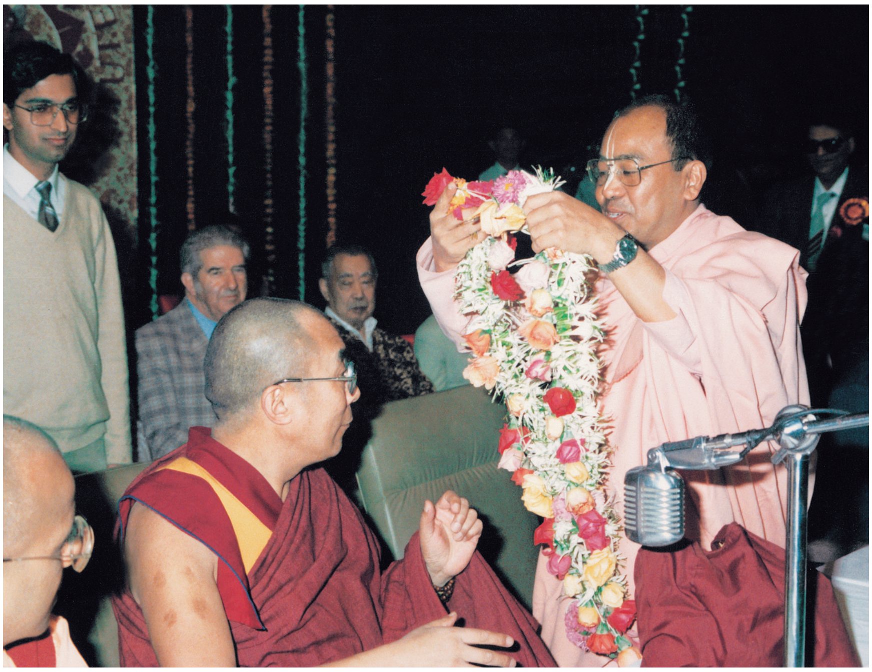
He suddenly regained consciousness and quickly recovered from his injuries.

Growing up, Śrīpāda Mahārāja was very much attracted to hearing about the pastimes of the Lord. He once spent the entire night watching the divine *rāsa-līlā* dance of Kṛṣṇa and His *gopīs* performed in traditional Manipuri style. He consequently missed his mathematics final examination the next day. Śrīpāda Mahārāja would also regularly take part in the deity worship

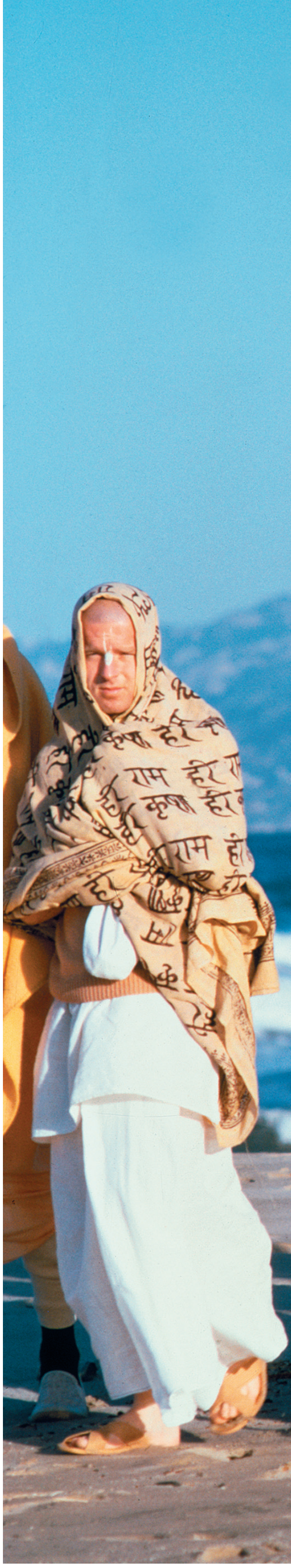


Damodara (above) received his Master's degree in pharmaceutical science from Calcutta University in 1964, then went on to the University of California, Irvine, to pursue a doctorate in physical organic chemistry. He received the name Svarūpa Dāmodara Dāsa at his initiation in 1970 (left).





In 1986, in Bombay, Śrīpāda Mahārāja organized the First World Congress for the Synthesis of Science and Religion (above). Many renowned scientists and religious leaders attended, including the Dalai Lama (right), who delivered the inaugural address.



of Rādhā-Kṛṣṇa, Gaura-Nitāi, and Jagannātha, Baladeva, and Subhadrā in his village's temple.

Meeting Śrīla Prabhupāda

Because of Śrīpāda Mahārāja's respectful conduct, throughout his student life he developed lifelong relationships with teachers. Possessing the ability to become an expert in anything he set his mind to, he won scholarships that allowed him to further his education in Calcutta and ultimately in the United States. In the 1960s, for someone from the small state of Manipur, India, to make it all the way to the United States on scholarships was almost impossible. Yet by the mercy of the Supreme Lord, Śrīpāda Mahārāja won an overseas scholarship from India's ministry of education.

While doing his Ph.D. research work in chemistry at the University of California, Irvine, he met Śrīla Prabhupāda. Śrīpāda Mahārāja quickly decided to dedicate his life in service to Śrīla Prabhupāda and his mission. Śrīpāda Mahārāja

received spiritual initiation from Śrīla Prabhupāda, who gave him the spiritual name Svarūpa Dāmodara Dāsa. Later, after taking *sannyāsa* initiation, the prefix Bhakti was added. Since then he has been known as Śrīpāda Bhakti-svarūpa Dāmodara Swami or Śrīpāda Mahārāja.

Prabhupāda's Instructions

For the next eight years, beginning with Śrīpāda Mahārāja's morning walks with Śrīla Prabhupāda in the early 1970s on Venice Beach in California, to the last hours of Śrīla Prabhupāda's manifest pastimes in this world, in Vṛndāvana, 1977, Śrīla Prabhupāda gave numerous instructions to Śrīpāda Mahārāja on how to properly introduce Bhāgavata culture to the world's intellectuals and leaders. These instructions were in the fields of science, philosophy, religion, Bhāgavata cosmology, evolution, art, culture, and spiritual education, among others. Some of the conversations between Śrīla Prabhupāda and Śrīpāda Mahārāja that took place during their morning walks together on Venice Beach are now published and distributed by the Bhaktivedanta Book Trust (BBT) as the book *Life Comes From Life.*

Svarūpa Dāmodara Dāsa Brahmacārī records Śrīla Prabhupāda during a walk at Venice Beach, Los Angeles (left). Below: some of the books associated with Śrīpāda Mahārāja. Below, left: Teams from the Bhaktivedanta Institute in India, which Śrīpāda Mahārāja oversaw, travel to colleges across the country to give presentations on science and Kṛṣṇa consciousness.

BHAKTIVEDANTA INSTITUTE ON WHEELS
Promoting a dialogue between Science and Spirituality
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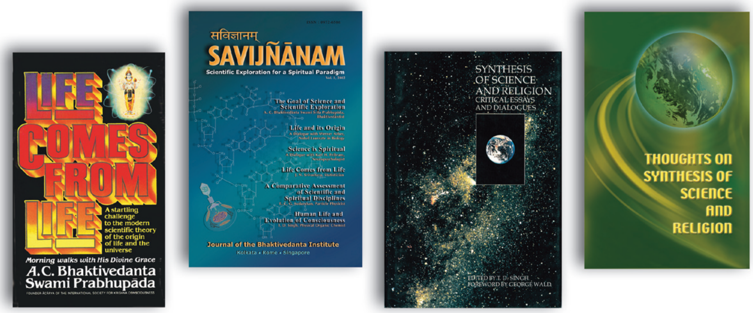
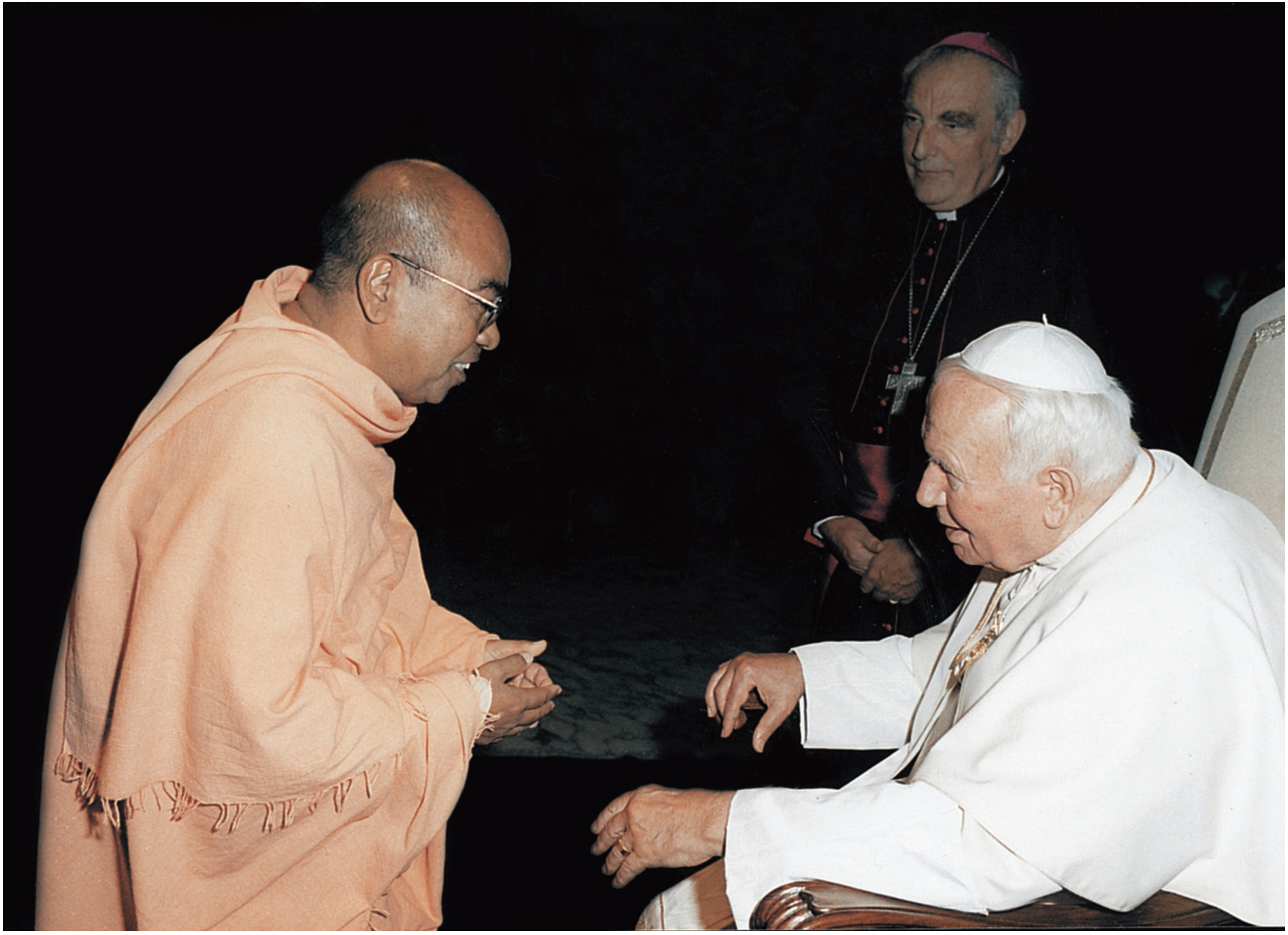
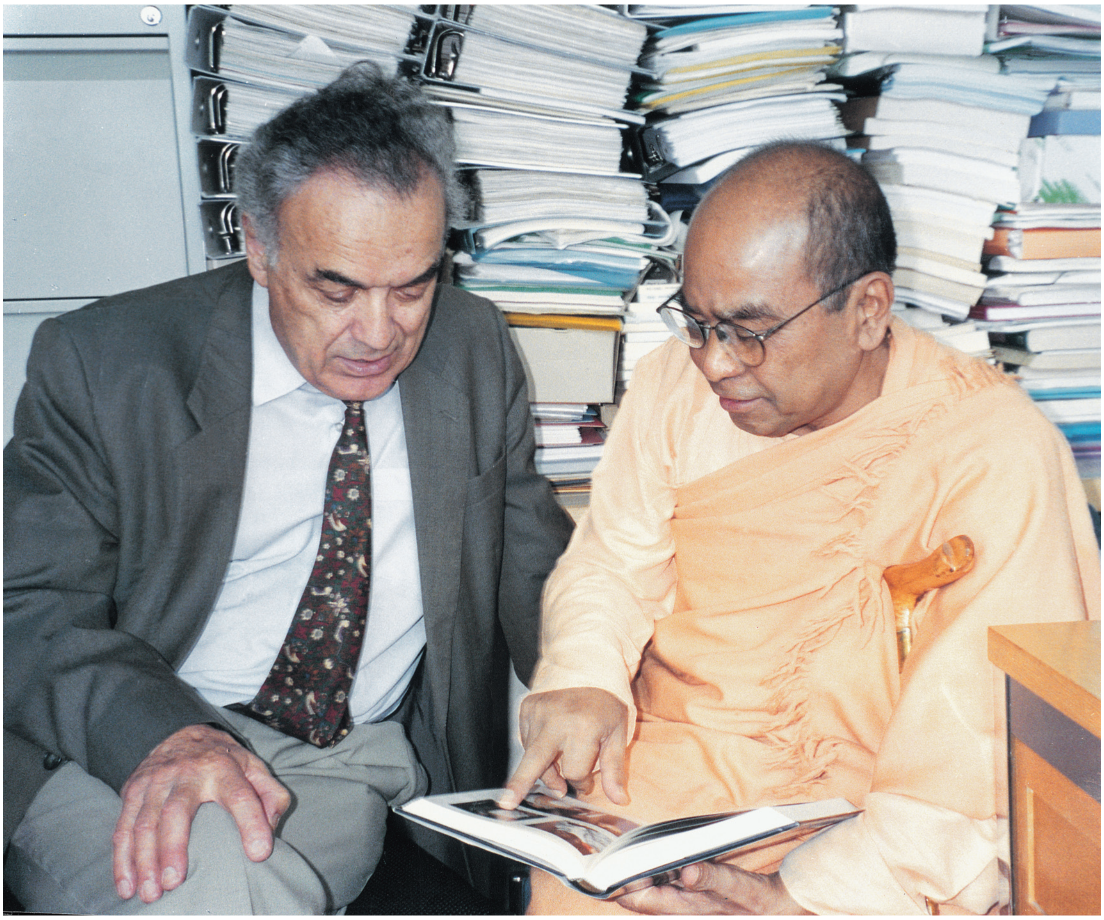

LIFE COMES FROM LIFE
A startling challenge to the modern scientific theory of the origin of life and the universe
Morning walks with His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
सविज्ञानम्
SAVIJÑĀNAM
Scientific Exploration for a Spiritual Paradigm
Journal of the Bhaktivedanta Institute
SYNTHESIS OF SCIENCE AND RELIGION
CRITICAL ESSAYS AND DIALOGUES
THOUGHTS ON SYNTHESIS OF SCIENCE AND RELIGION



Pope John Paul II (above) was among the many religious leaders with whom Śrīpāda Mahārāja met while promoting interreligious dialogue. At right, Mahārāja speaks with Nobel laureate Werner Arber. At far right, Mahārāja takes part in a UN conference entitled "Uniting for a Culture of Peace in a Time of Crisis," held in October 2001 at the UN headquarters in New York.



In 1973 Śrīpāda Mahārāja offered a small book to Śrīla Prabhupāda at Prabhupāda's appearance-day celebration in Los Angeles. Śrīla Prabhupāda liked the book so much that he ordered it to be printed and distributed in large numbers. The book—*The Scientific Basis of Kṛṣṇa Consciousness*—is based on the instructions Śrīpāda Mahārāja received from Śrīla Prabhupāda. Śrīla Prabhupāda would often show the book to guests and tell them the book was written by one of his scientist disciples. He ordered the BBT to print over 100,000 copies. This book is still used extensively for presenting Kṛṣṇa consciousness to students at colleges and universities throughout the world. Over a quarter million copies have been printed, and it has been translated into many languages.

The Bhaktivedanta Institute

After Śrīpāda Mahārāja received his Ph.D. in physical organic chemistry in 1974, he went to Vṛndāvana to be with Śrīla Prabhupāda. Śrīla Prabhupāda told him he wanted to start an institute to present Kṛṣṇa consciousness scientifically to intellectuals. He told Śrīpāda Mahārāja he wanted him to be the director of the institute. Śrīpāda Mahārāja humbly expressed his feeling of not being qualified for the position.

Śrīla Prabhupāda replied, "I will give you all the instructions required to run the institute. You simply follow them."

Later, Śrīpāda Mahārāja suggested the name Bhaktivedanta Institute, and Śrīla Prabhupāda humbly agreed.

Śrīla Prabhupāda instructed Śrīpāda Mahārāja on how to organize and operate the Institute. He gave him specific instructions on organizing conferences, giving lectures, writing books, and interacting with scholars and intellectuals. Śrīla Prabhupāda saw in Śrīpāda Mahārāja a person who could fulfill these instructions, as he had a scientific background, a gentlemanly nature, and above all the qualities of a Vaiṣṇava.

Śrīla Prabhupāda's personal assistant Śrutakīrti Dāsa expressed to Śrīpāda Mahārāja, "While I was His Divine Grace Śrīla Prabhupāda's personal servant, it seemed like you were always nearby. He had so much affection for you . . . He gave so much of his time to you because he knew it would not be wasted."

Śrīla Prabhupāda once said, "Svarūpa Dāmodara is such a nice devotee; he has the quality of always making friends, not enemies. No one speaks against him."

In 1977 Śrīpāda Mahārāja gave a lecture on the scientific basis of Kṛṣṇa consciousness at a large *pandal* (tent) program in Bombay. Śrīla Prabhupāda was extremely pleased by his scientific presentation.

While honoring Śrīpāda Mahārāja, his godbrother Girirāja Swami recalled the occasion: "Although Prabhupāda was quite ill then (this proved to be his last public engagement) and remaining in the *pandal* for long was a strain for him, he was so keen on your work that he wanted to be there for your presentation. . . . I will never forget how happy he was. I had hardly ever seen him so happy. He was so pleased with your presentation that evening at Cross Maidan."

Any disciple of Śrīla Prabhupāda present when he and Śrīpāda Mahārāja were together recognized the beautiful relationship and loving exchanges that took place between them. Śrīpāda Mahārāja took the instructions he received from Śrīla Prabhupāda as his life and soul. Fulfilling these instructions was his offering of love, as a disciple, to his divine master, Śrīla Prabhupāda.

Interviews, Symposiums, And Books

For the pleasure of Śrīla Prabhupāda, Śrīpāda Mahārāja organized five major international conferences, in Vṛndāvana (1977), Mumbai (1986), San Francisco (1990), Kolkata (1997), and Rome (2004). These conferences exposed leaders of the scientific and spiritual communities to the Bhāgavata perspective. He organized hundreds of seminars and symposiums and met with and interviewed several Nobel laureates, statesmen, and leading thinkers of the world, such as Charles Townes, William Phillips, Desmond Tutu, Pope John Paul II, the Dalai Llama, and Mother Theresa.

In response to Śrīla Prabhupāda's instruction for him to write books, Śrīpāda Mahārāja published dozens of books on science and spirituality. Śrīla Prabhupāda told him, "You are a scientist; prove scientifically that God is a Person." In 2006 he published *God Is a Person,* containing his dialogue with two of the world's most prominent Nobel laureates. As instructed by Śrīla

The deities at ISKCON's Rādhā-Kṛṣṇacandra temple in Imphal, Manipur (opposite page, above), appear in traditional Manipuri dress. At far left, Śrīpāda Mahārāja offers ārati *to Śrīla Prabhupāda's* mūrti *(form). Above, Mahārāja chants with members of the Ranganiketan troupe at the 2001 Kumbha Mela in Allahabad. Left: Śrī Śrī Rādhā-Kṛṣṇacandra Maṇimandira and the University of Bhagavata Culture, Imphal, Manipur.*

In Calcutta (below), 1997, Mahārāja leads the chanting at ISKCON's Rathayātrā. His charming smile (right) captured the hearts of many dignitaries in the fields of religion and science. Far right: Mahārāja leads devotees on a walk along the shore of Lake Toubul, near his childhood home. Bottom, right: He speaks to students at one of the Bhaktivedanta Mission Schools he founded in northeast India.

Prabhupāda, Śrīpāda Mahārāja also wrote a scientific commentary on the first four verses of the *Vedānta-sūtra*, which summarize the work. He also edited and published *Savijñānam* and *Tattva-jijñāsā,* respectively the journal and the magazine of the Bhaktivedanta Institute. Today, in large part because of his books, Śrīpāda Mahārāja is recognized in major scientific and religious circles around the world and is considered one of the leading authorities on science and spirituality.

To distribute the books of Śrīla Prabhupāda and the Bhaktivedanta Institute to colleges and universities throughout India, Śrīpāda Mahārāja started the Bhaktivedanta Institute on Wheels. Currently three motorhome-style buses travel around India performing outreach work for the Institute. The members of the outreach team organize lectures and distribute books to students, professors, and libraries, promoting a dialogue between science and spirituality.

In northeast India, Śrīpāda Mahārāja started a network of primary and secondary schools to promote the goals of the Bhaktivedanta Institute. Over four thousand students attend these schools and receive a scientific education centered on the spiritual values of the Bhāgavata tradition.

Sharing Vaiṣṇava Culture

Throughout his life, Śrīpāda Mahārāja attended numerous festivals and conferences all over the world. At these functions he introduced the divine principle of Vaiṣṇava culture, which he had received from Śrīla Prabhupāda. He did this through the literary, culinary, and performing arts at a myriad of venues ranging from urban schools to the most prestigious universities, from senior citizen centers to the Kennedy Center, from South America to Singapore, and to audiences from elementary school students to heads of state. Śrīpāda Mahārāja's presenting and sharing of the divine principle of Vaiṣṇava culture to countless people around the world makes him truly an ambassador of Bhāgavata culture.

To introduce the Bhāgavata culture of Manipur to the world, in 1989 Śrīpāda Mahārāja founded the Ranganiketan Manipuri Cultural Arts Troupe. Ranganiketan is the largest and most frequently booked cultural arts troupe from India. As Ranganiketan's director, Śrīpāda Mahārāja shared the beautiful *rāsa-līlā* pastimes of Lord Śrī Kṛṣṇa with more than a million people, through approximately six hundred performances at over three hundred venues in more than fifteen countries.

In Śrīpāda Mahārāja's work to introduce the Bhāgavata culture to society's intellectuals, he interacted with many spiritual leaders of the world's great faiths. He discussed with them the sublime and unifying points of the Bhāgavata tradition, which many of them greatly appreciated. Śrīpāda Mahārāja felt that dialogue among the world's religious leaders is a powerful way to create a culture of understanding that aids in discovering the commonalities among various religions and societies. The future depends on all religions working together to formulate a global standard of ethics and morality to guide human action in the right direction.

For the last twenty-five years, Śrīpāda Mahārāja organized seminars and interreligious discussion groups around the world. In addition, beginning in early 1980 in Manipur he led annual *padayātrās* (walks) for peace and religious harmony. Śrīpāda Mahārāja was a global council member of the United Religions Initiative (URI), an international spiritual parallel of the United Nations. URI is the largest worldwide organization dedicated to spreading peace and understanding among the world's religions.

In the spirit of peace and harmony Śrīla Prabhupāda told Śrīpāda Mahārāja, attending Prabhupāda in his last days, that he wanted to start the Bhaktivedanta

Swami Charity Trust to bring unity among all Gauḍīya Vaiṣṇavas and to aid in the renovation of the ancient Gauḍīya temples and holy sites. Śrīpāda Mahārāja worked hard to achieve this goal of peace and unity.

Śrīla Prabhupāda instructed Śrīpāda Mahārāja to make Manipur a scientific Vaiṣṇava state. In this regard, Śrīpāda Mahārāja began building The University of Bhāgavata Culture in Imphal, Manipur. Shining in the center of the university complex is the marvelous jewel-like temple, the Śrī Śrī Rādhā-Kṛṣṇacandra Maṇimandira. The grand opening of the temple will take place on November 21, 2007. All are welcome. Śrīpāda Mahārāja also inaugurated the construction of temples all over India, including Siliguri, Tirupati, Vijayawada, and Agartala.

From his early childhood Śrīpāda Mahārāja was deeply influenced by the devotional art, music, and dance of Manipur. An accomplished singer, instrumentalist, and poet, he composed several Vaiṣṇava poems and songs in the Manipuri language. He sang beautifully, bringing transcendental pleasure to those who heard him.

Śrīpāda Mahārāja was and continues to be a spiritual master, teacher, and guide for thousands of people. Wherever he traveled, his friendship captivated and charmed people of all ages, faiths, and walks of life. His disciples have been touched by his example of dedicating himself completely to the instructions of his spiritual master. Desiring to continue his mission of serving Śrīla Prabhupāda, Śrīpāda Mahārāja's disciples are now taking the instructions they received from him as their life and soul.

Śrīla Prabhupāda on Bhakti-svarūpa Dāmodara Swami

So you are Manipur's son. Now you are a perfect Vaiṣṇava.
—Room Conversation, Bhubaneswar, January 30, 1977

Whatever you know, try to explain Kṛṣṇa by that knowledge. Just like our Dr. Svarūpa Dāmodara. He's a scientist, and now he is trying to explain Kṛṣṇa through his scientific knowledge.
—Lecture, Māyāpur, October 1, 1974

Ladies and gentlemen, the very learned, erudite, scholarly speaking by our Dr. Svarūpa Dāmodara Singh must have created some impression in your mind, I am sure. This Kṛṣṇa consciousness movement is full of scientific knowledge.
—Lecture, Bombay, March 26, 1977

If these boys, in their scientific language, try to convince others, that will be more effective. I am speaking in a general way: "Water has come from Kṛṣṇa" or "The earth has come from Kṛṣṇa.". . . But if it is scientifically presented—how it has come from Kṛṣṇa—then people cannot refute it so easily. So I am engaging this doctor of chemistry, Svarūpa Dāmodara. . . .
—Room Conversation, October 31, 1973, Vṛndāvana

We have formed a party of scientists under the leadership of Śrīmān Svarūpa Dāmodara Prabhu. Also we have formed the Bhaktivedanta Institute for organizing scientific presentations of Kṛṣṇa consciousness. This party is our most important preaching arm with which we will be able to destroy the bogus speculation and cheating which goes under the banner of scientific advancement. Therefore I have got great hope for Svarūpa Dāmodara and his colleagues. I want them to travel vigorously throughout the world to lecture in all universities and other institutions. There is no lack of financial resources, and we shall spare nothing to see to this party's success. —Letter, April 2, 1977

Auspicious Departure

Śrīpāda Mahārāja passed from this world on the holy day known as Vijaya Daśamī, during the period of the day when Lord Śrī Kṛṣṇa calls the *gopīs* for His divine *rāsa-līlā.* Śrīpāda Mahārāja's departure took place in Kolkata, the holy appearance place of his divine master Śrīla Prabhupāda. Kolkata is also the site from which Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura left this world. Śrīpāda Mahārāja's purified body was placed in *samādhi* (eternal meditation) at Sri Radha-kund, Vṛndāvana.

Līlāvatī Devī Dāsī holds a master's degree in educational psychology. She is a teacher at an International Baccalaureate Primary Years Program in Denver, Colorado, where she lives with her husband, Padmalocana Dāsa. They are both disciples of His Holiness Bhakti-svarūpa Dāmodara Swami.

Śacīrāṇī Devī Dāsī, 27, was raised in ISKCON and became a disciple of His Holiness Bhakti-svarūpa Dāmodara Swami at the age of thirteen. She and her husband, Jivan Mukta Dāsa, travel between the USA and India, helping with various services for their Guru Mahārāja.

For more information about Śrīpāda Mahārāja, the Bhaktivedanta Institute, and Ranganiketan, visit www.binstitute.org and www.ranganiketan.com.

The Politics of Faith

by Kumārī-priyā Devī Dāsī

RELIGIOUS LIFE gives us the vision to see everyone, in essence, as a beloved servant of God. Yet so often the differences between two religions underline a feeling of "the other" that turns those who should be friends into enemies. What then often ensues is behavior that may not seem very religious at all.

One such example is the usurping of another tradition's place of worship to establish one's own. From my Catholic school upbringing, I remember reading about aggressive tactics by Christian missionaries against the religions of indigenous peoples. What always struck me was the anger these acts seemed to convey. The spreading of a message of love and salvation and the intolerant destruction of other forms of faith seemed anything but compatible.

I recalled this irony recently when I read about religious tension in Malaysia. In multifaith environments such as Malaysia, it is hard to avoid a categorization of "us" and "them," and consequently easy to fall prey to the tendency to make the other religion one's enemy.

In Malaysia the tension is showing, among other ways, in the demolition of sacred buildings, including at least one nineteenth-century Hindu temple, a Christian church, and an indigenous place of worship. In all cases, the justification given was that the buildings were illegal. Yet many such buildings are deemed so because they pre-date land records. The BBC reports, "In contrast, the issue of illegally built mosques rarely arises because many local governments are generous with both land and money for their construction."

Thus we see the tendency of the current Malaysian government, and such partiality is nothing new in the history of any major religion. Why do we so easily place the followers of religions different from our own into the status of competitors or enemies? Does missionary work have to entail a labeling of the "other"? Does it demand that the flourishing of our faith depend on the subduing of another?

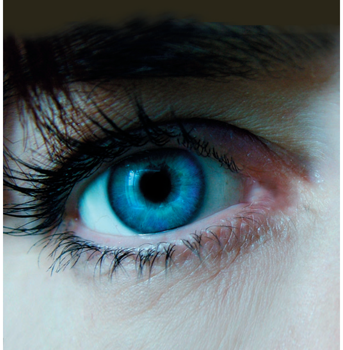
A new perspective comes in when we consider the words of Malaysia's Prime Minister Abdullah Ahmad Badawi, who is seen as promoting a moderate form of Islam in Malaysia. When questioned about the recent controversy over cartoons depicting the Prophet Mohammed, he replied: "The West should treat Islam the way it wants Islam to treat the West, and vice versa. They should accept one another as equals." If we take this equal vision a step further, the minute we make such categorical distinctions as "the East" and "the West," we are designating ourselves in relation to "the other," as a friend or enemy, and creating a need for "the other" to act in self-defense. Is there not a better way to spread a message of truth?

In the Seventh Canto of *Śrīmad-Bhagavatam,* the young Prahlāda Mahārāja receives training in what Śrīla Prabhupāda calls a political education: recognizing one's friends and enemies. In Śrīla Prabhupāda's purport to text 7.5.3, we are told that a devotee, seeing every living being as part of Kṛṣṇa, never creates a situation of friendship or enmity.

At the same time, this attitude is not a passive indifference to others. In the Fifth Canto (5.18.9) we find Prahlāda Mahārāja's statement of the hallmark of one advancing on the spiritual path: "May all living entities become calm by practicing *bhakti-yoga,* for by accepting devotional service they will think of each other's welfare." Prabhupāda elaborates that a person free of envy by the practice of *bhakti* "becomes liberal in his social dealings and can think of others' welfare." This conception of the religious pursuit is not one where the practitioners value only their own salvation, nor is it one where they push down those who have not accepted their path.

If we label a particular group, including a particular religion, as friend or enemy, we are not thinking on the spiritual platform ourselves. When questioning what is the best way to spread a religious message, we can recognize that missionary activity should not be about crushing faith that is already there and then imposing ours on top, with a type of "brand-name" seal. This simply perpetuates the sense of "us" and "them" and turns the spiritual struggle into a power struggle. Spreading a religious message is not aided by force or divisive views. Rather, "Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens." (*Caitanya-caritāmṛta, Madhya-līlā* 22.107)

Kumārī-priyā Devī Dāsī, from Washington, D.C., was a student during the opening year of Bhaktivedanta College in Radhadesh. She is now in her final year of working toward an undergraduate degree in theology at Oxford University and has been recognized by her college as the most commendable theologian in her class.



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Reel Unreality

by Caitanya Caraṇa Dāsa

THE PROMOS OF a movie here in India showing a popular film star smoking have led to protests: “Why is smoking being foisted on impressionable young minds?”

The silly point is that we protest about the star shown as a smoker but not about the star shown as a drug-dealing gangster, an underworld don. We don’t seem to think young people will be affected by exposure to movies that blatantly exhibit sex, rape, crime, violence, murder, addictions, and perverse movie-star role models. Isn’t it silly to be shocked when themes of movies play out in the real world?

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Not long ago, Indians were shocked by the news of a Mumbai schoolboy murdering his own mother—just to get money to enjoy like the hero of his favorite movie. Before that, Americans were aghast at a chilling real-life display of a typical Hollywood scene—schoolchildren shooting their teachers and other students. Movie-makers may rationalize that movies just reflect social trends, but can it be denied that they often start and then magnify the vicious circle?

The sillier point is that we long to believe what movies show and refuse to believe what life shows. We imagine that “and they lived happily ever after” will materialize in our lives, while reality glares at us all around: no one lives ever after and no one really lives happily. We dream of entering the heaven of enjoyment shown in the movies, while the hell of suffering in the world around us threatens to turn our life into a nightmare. We vicariously enjoy as the movie hero miraculously dodges every calamity and exults in his two-hour immortality, while we shudder as the daily news of natural and human disasters exposes our helpless mortality.

The silliest point is that we remember the people who never remember us (movie stars) and forget the person who never forgets us (God). We enthrone ephemeral heroes as the kings of our heart, but banish from our heart the eternal hero Kṛṣṇa. We find time to enjoy inane entertainment, but find excuses to avoid divine enlightenment. We fantasize about becoming invincible and immortal, but reject as fantasy the invincibility and immortality of the soul. We blindly seek pleasure in our dying bodies, but blind ourselves to the bliss of our eternal souls. We use science to create illusory hi-tech paradises in movies, but reject the eternal spiritual paradise as unscientific. We adore a half-man, half-spider superhero, but deride as mythological the half-man, half-lion incarnation of God. We search for the right things, but in the wrong places.

It’s not just silly; it’s tragic. If we don’t give up our silliness, we will have to cry because of it. Worse, we will have to continue our silliness—and its attendant suffering—for many more lives.

The *Bhagavad-gītā* (15.1) explains that the material world is a distorted reflection of the spiritual world. The reflection contains no substance, but it suggests the existence of the substance elsewhere. All the things we are looking for—love, joy, peace, immortality—are present in the spiritual world. And they are all our natural spiritual rights because we are beloved children of Kṛṣṇa. This world being a mere reflection, all these appear to be present here, and so we long and crave for them. We just cannot accept that they are not here, and so we create a false replica of the spiritual world in the movie world. And we end up deluding and depriving ourselves, needlessly.

Fortunately there is hope for us. Regardless of how silly we become, Kṛṣṇa remains our benevolent Lord unconditionally. So He gives us an easy way out: His holy names. Attentive devotional chanting of the Hare Kṛṣṇa mantra empowers us with divine discretion, by which we can eschew the material reflection and rejoice in the spiritual substance.

Caitanya Caraṇa Dāsa is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronics and telecommunications engineering and serves full-time at ISKCON Pune. His free cyber magazine, The Spiritual Scientist, *gives a scientific presentation of Kṛṣṇa consciousness. To subscribe, write to iyfpune@vsnl.com.*

Hare Kṛṣṇa
Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa
Hare Hare
Hare Rāma
Hare Rāma
Rāma Rāma
Hare Hare

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with "drama")

Yamarāja Dāsa

BOOK SECTION: ŚRĪMAD-BHĀGAVATAM

Referred to as "the ripe fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

LORD VIṢṆU'S UNIQUE POSITION

The prayers of Lord Śiva and the sages reveal that only Lord Viṣṇu is above the influence of material nature.

CANTO 4: CHAPTER 7

रुद्र उवाच
29 तव वरद वराङ्घ्रावाशिषेहाखिलार्थे
ह्यपि मुनिभिरसक्तैरादरेणार्हणीये
यदि रचितधियं माविद्यलोकोऽपविद्धं
जपति न गणये तत्त्वत्परानुग्रहेण

rudra uvāca
tava varada varāṅghrāv āśiṣehākhilārthe
hy api munibhir asaktair ādareṇārhaṇīye
yadi racita-dhiyaṁ māvidya-loko 'paviddhaṁ
japati na gaṇaye tat tvat-parānugraheṇa

rudraḥ uvāca—Lord Śiva said; *tava*—Your; *vara-da*—O supreme benefactor; *vara-aṅghrau*—precious lotus feet; *āśiṣā*—by desire; *iha*—in the material world; *akhila-arthe*—for fulfillment; *hi api*—certainly; *munibhiḥ*—by the sages; *asaktaiḥ*—liberated; *ādareṇa*—with care; *arhaṇīye*—worshipable; *yadi*—if; *racita-dhiyam*—mind fixed; *mā*—me; *avidya-lokaḥ*—the ignorant persons; *apaviddham*—unpurified activity; *japati*—utters; *na gaṇaye*—do not value; *tat*—it; *tvat-para-anugraheṇa*—by compassion like Yours.

Lord Śiva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because Your lotus feet are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that my activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion toward all living entities.

PURPORT: Lord Śiva expresses herein his regret at having been angry and having disturbed the sacrificial activities of Dakṣa. King Dakṣa had insulted him in many ways, and thus he had become angry and had frustrated the entire sacrificial ceremony. Later, when he was pleased, the *yajña* performances were reinstituted, and therefore he regretted his activities. ① Now he says that because his mind is fixed on the lotus feet of the Supreme Lord, Viṣṇu, he is no longer disturbed by the ordinary critics of his way of life. From this statement by Lord Śiva it is understood that as long as one is on the material platform

(1) According to Lord Śiva, why is he no longer disturbed by critics of his way of life?

one is affected by the three modes of material nature. As soon as one is in Kṛṣṇa consciousness, however, one is no longer affected by such material activities. ② One should therefore always be fixed in Kṛṣṇa consciousness, busy in the transcendental loving service of the Lord. It is guaranteed that such a devotee will never be affected by the actions and reactions of the three modes of material nature. This fact is also corroborated in *Bhagavad-gītā:* anyone who is fixed in the transcendental service of the Lord has surpassed all the material qualities and is situated in the status of Brahman realization, in which one is not afflicted by hankering for material objects.

The recommendation of the *Śrīmad-Bhāgavatam* is that one should always be Kṛṣṇa conscious and should never forget his transcendental relationship with the Lord. This program has to be followed strictly by everyone. From the statement of Lord Śiva it is understood that he was always in Kṛṣṇa consciousness, and thus he remained free from material affliction. The only remedy, therefore, is to continue Kṛṣṇa consciousness rigidly, in order to get out of the contamination of the material modes.

भृगुरुवाच
30 यन्मायया गहनयापहृतात्मबोधा
ब्रह्मादयस्तनुभृतस्तमसि स्वपन्तः
नात्मन्श्रितं तव विदन्त्यधुनापि तत्त्वं
सोऽयं प्रसीदतु भवान् प्रणतात्मबन्धुः

bhṛgur uvāca
yan māyayā gahanayāpahṛtātma-bodhā
brahmādayas tanu-bhṛtas tamasi svapantaḥ
nātman-śritaṁ tava vidanty adhunāpi tattvaṁ
so 'yaṁ prasīdatu bhavān praṇatātma-bandhuḥ

bhṛguḥ uvāca—Śrī Bhṛgu said; *yat*—who; *māyayā*—by illusory energy; *gahanayā*—insurmountable; *apahṛta*—stolen; *ātma-bodhāḥ*—knowledge of the constitutional position; *brahma-ādayaḥ*—Lord Brahmā, etc.; *tanu-bhṛtaḥ*—embodied living entities; *tamasi*—in the darkness of illusion; *svapantaḥ*—lying down; *na*—not; *ātman*—in the living entity; *śritam*—situated in; *tava*—Your; *vidanti*—understand; *adhunā*—now; *api*—certainly; *tattvam*—absolute position; *saḥ*—You; *ayam*—this; *prasīdatu*—be kind; *bhavān*—Your Lordship; *praṇata-ātma*—surrendered soul; *bandhuḥ*—friend.

(2) How can one be guaranteed of never being affected by the actions and reactions of the three modes of material nature?
(3) Who alone, according to Bhṛgu, is not under the concept of the body and under the spell of material energy?
(4) How much does a Kṛṣṇa conscious person depend on his own strength for deliverance?

Śrī Bhṛgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahmā, down to the ordinary ant, are under the influence of the insurmountable spell of illusory energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and all are thus submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind toward us and forgive all our offenses.

PURPORT: Bhṛgu Muni was conscious of the scandalous behavior exhibited by each and every one of them, including Brahmā and Lord Śiva, in the sacrificial ceremony of Dakṣa. ③ By mentioning Brahmā, the chief of all living entities within this material world, he wanted to state that everyone, including also Brahmā and Lord Śiva, is under the concept of the body and under the spell of material energy—all but Viṣṇu. That is the version of Bhṛgu. As long as one is under the concept of the body as self, it is very difficult to understand the Supersoul or the Supreme Personality of Godhead.

Conscious that he was not greater than Brahmā, Bhṛgu included himself in the list of offenders. Ignorant personalities, or conditioned souls, have no choice but to accept their precarious condition under material nature. The only remedy is to surrender to Viṣṇu and always pray to be excused. ④ One should depend only on the causeless mercy of the Lord for deliverance and not even slightly on one's own strength. That is the perfect position of a Kṛṣṇa conscious person. The Lord is everyone's friend, but He is especially friendly to the surrendered soul. The simple process, therefore, is that a conditioned soul should remain surrendered to the Lord, and the Lord will give him all protection to keep him out of the clutches of material contamination.

ब्रह्मोवाच
31 नैतत्स्वरूपं भवतोऽसौ पदार्थ-
भेदग्रहैः पुरुषो यावदीक्षेत्
ज्ञानस्य चार्थस्य गुणस्य चाश्रयो
मायामयाद् व्यतिरिक्तो मतस्त्वम्

brahmovāca
naitat svarūpaṁ bhavato 'sau padārtha-
bheda-grahaiḥ puruṣo yāvad īkṣet

jñānasya cārthasya guṇasya cāśrayo
māyāmayād vyatirikto matas tvam

brahmā uvāca—Lord Brahmā said; *na*—not; *etat*—this; *svarūpam*—eternal form; *bhavataḥ*—Your; *asau*—that other; *pada-artha*—knowledge; *bheda*—different; *grahaiḥ*—by the acquiring; *puruṣaḥ*—person; *yāvat*—as long as; *īkṣet*—wants to see; *jñānasya*—of knowledge; ca—also; *arthasya*—of the objective; *guṇasya*—of the instruments of knowledge; *ca*—also; *āśrayaḥ*—the basis; *māyā-mayāt*—from being made of material energy; *vyatiriktaḥ*—distinct; *mataḥ*—regarded; *tvam*—You.

Lord Brahmā said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.

PURPORT: It is said that the transcendental name, qualities, activities, paraphernalia, etc., of the Supreme Personality of Godhead cannot be understood with our material senses. ⑤ The attempt of the empiric philosophers to understand the Absolute Truth by speculation is always futile because their process of understanding, their objective and the instruments by which they try to understand the Absolute Truth are all material. The Lord is *aprākṛta,* beyond the creation of the material world. This fact is also accepted by the great impersonalist Śaṅkarācārya: *nārāyaṇaḥ paro 'vyaktād aṇḍam avyakta-sambhavam. Avyakta,* or the original material cause, is beyond this material manifestation and is the cause of the material world. Because Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material world, one cannot speculate upon Him by any material method. One has to understand the Supreme Personality of Godhead simply by the transcendental method of Kṛṣṇa consciousness. ⑥ This is confirmed in *Bhagavad-gītā* (18.55). *Bhaktyā mām abhijānāti:* only by devotional service can one understand the transcendental form of the Lord. The difference between the impersonalists and the personalists is that the impersonalists, limited by their speculative processes, cannot even approach the Supreme Personality of Godhead, whereas the devotees please the Supreme Personality of Godhead through His transcendental loving service. *Sevonmukhe hi:* due to the service attitude of the devotee, the Lord is revealed to him.

The Supreme Lord cannot be understood by materialistic persons even though He is present before them. In *Bhagavad-gītā,* Lord Kṛṣṇa therefore condemns such materialists as *mūḍhas. Mūḍha* means "rascal." It is said in the *Gītā,* "Only rascals think of Lord Kṛṣṇa as an ordinary person. They do not know what Lord Kṛṣṇa's position is or what His transcendental potencies are." Unaware of His transcendental potencies, the impersonalists deride the person of Lord Kṛṣṇa, whereas the devotees, by dint of their service attitude, can understand Him as the Personality of Godhead. In the Tenth Chapter of the *Bhagavad-gītā,* Arjuna also confirmed that it is very difficult to understand the personality of the Lord.

इन्द्र उवाच
32 इदमप्यच्युत विश्वभावनं
वपुरानन्दकरं मनोदृशाम्
सुरविद्विट्क्षपणैरुदायुधै-
र्भुजदण्डैरुपपन्नमष्टभिः

indra uvāca
idam apy acyuta viśva-bhāvanaṁ
vapur ānanda-karaṁ mano-dṛśām
sura-vidviṭ-kṣapaṇair udāyudhair
bhuja-daṇḍair upapannam aṣṭabhiḥ

indraḥ uvāca—King Indra said; *idam*—this; *api*—certainly; *acyuta*—O infallible one; *viśva-bhāvanam*—for the welfare of the universe; *vapuḥ*—transcendental form; *ānanda-karam*—a cause of pleasure; *manaḥ-dṛśām*—to the mind and the eye; *sura-vidviṭ*—envious of Your devotees; *kṣapaṇaiḥ*—by punishment; *ud-āyudhaiḥ*—with uplifted weapons; *bhuja-daṇḍaiḥ*—with arms; *upapannam*—possessed of; *aṣṭabhiḥ*—with eight.

King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form, Your Lordship is always prepared to punish the demons, who are envious of Your devotees.

PURPORT: It is generally understood from revealed scriptures that Lord Viṣṇu appears with four hands, but in this particular sacrificial arena Lord Viṣṇu arrived with eight hands. King Indra said, "Even though we are accustomed to see Your four-handed Viṣṇu form, this appearance with eight hands is as real as the four-handed form." As Lord Brahmā had said, to realize the transcendental form of the Lord is beyond the power of the senses. In reply to that statement by Brahmā, King Indra said that even though the transcendental form of the Lord is not

(5) Why is the attempt of the empiric philosophers to understand the Absolute Truth by speculation always futile?
(6) According to the *Gītā,* how can one understand the transcendental form of the Lord?

perceivable by the material senses, His activities and His transcendental form can be understood.

The Lord's uncommon features, uncommon activities, and uncommon beauty can be perceived even by an ordinary man. For example, when Lord Kṛṣṇa appeared just like a six- or seven-year-old boy in Vṛndāvana, He was approached by the residents there. There were torrents of rain, and the Lord saved the residents of Vṛndāvana by lifting Govardhana Hill and resting it on the little finger of His left hand for seven days. This uncommon feature of the Lord should convince even materialistic persons who want to speculate to the limit of their material senses.

The activities of the Lord are pleasing to experimental vision also, but impersonalists will not believe in His identity because they study the personality of the Lord by comparing their personality to His. Because men in this material world cannot lift a hill, they do not believe that the Lord can lift one. They accept the statements of *Śrīmad-Bhāgavatam* to be allegorical, and they try to interpret them in their own way. But factually the Lord lifted the hill in the presence of all the inhabitants of Vṛndāvana, as corroborated by great *ācāryas* and authors like Vyāsadeva and Nārada. ⑦ Everything about the Lord—His activities, pastimes, and uncommon features—should be accepted as is, and in this way, even in our present condition, we can understand the Lord. In the instance herein, King Indra confirmed: "Your presence with eight hands is as good as Your presence with four hands." There is no doubt about it.

पत्न्य ऊचुः
33 यज्ञोऽयं तव यजनाय केन सृष्टो
विध्वस्तः पशुपतिनाद्य दक्षकोपात्
तं नस्त्वं शवशयनाभशान्तमेधं
यज्ञात्मन्नलिनरुचा दृशा पुनीहि

patnya ūcuḥ
yajño 'yaṁ tava yajanāya kena sṛṣṭo
vidhvastaḥ paśupatinādya dakṣa-kopāt
taṁ nas tvaṁ śava-śayanābha-śānta-medhaṁ
yajñātman nalina-rucā dṛśā punīhi

patnyaḥ ūcuḥ—the wives of the executors of the sacrifice said; *yajñaḥ*—the sacrifice; *ayam*—this; *tava*—Your; *yajanāya*—worshiping; *kena*—by Brahmā; *sṛṣṭaḥ*—arranged; *vidhvastaḥ*—devastated; *paśupatinā*—by Lord Śiva; *adya*—today; *dakṣa-kopāt*—from anger at Dakṣa; *tam*—it; *naḥ*—our; *tvam*—You; *śava-śayana*—dead bodies; *ābha*—like; *śānta-medham*—the still sacrificial animals; *yajña-ātman*—O Lord of sacrifice; *nalina*—lotus; *rucā*—beautiful; *dṛśā*—by the vision of Your eyes; *punīhi*—sanctify.

(7) How can we understand the Lord in our present condition?
(8) Why were animals killed in Vedic sacrifices?
(9) What did the priests' wives ask Viṣṇu to do?

The wives of the performers of the sacrifice said: My dear Lord, this sacrifice was arranged under the instruction of Brahmā, but unfortunately Lord Śiva, being angry at Dakṣa, devastated the entire scene, and because of his anger the animals meant for sacrifice are lying dead. Therefore the preparations of the yajña have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.

PURPORT: ⑧ Animals were offered in sacrifice in order to give them renewed life; that was the purpose of having animals there. Offering an animal in sacrifice and giving him renewed life was the evidence of the strength of chanting mantras. Unfortunately, when Dakṣa's sacrifice was devastated by Lord Śiva, some of the animals were killed. (One was killed just to replace the head of Dakṣa.) Their bodies were lying about, and the sacrificial arena was turned into a crematorium. Thus the real purpose of *yajña* was lost.

Lord Viṣṇu, being the ultimate objective of such sacrificial ceremonies, was requested by the wives of the priests to glance over the *yajña* arena with His causeless mercy so that the routine work of the *yajña* might be continued. The purport here is that animals should not be unnecessarily killed. They were used to prove the strength of the mantras and were to have been rejuvenated by the use of the mantras. They should not have been killed, as they were by Lord Śiva to replace the head of Dakṣa with an animal's head. It was pleasing to see an animal sacrificed and rejuvenated, and that pleasing atmosphere had been lost. ⑨ The wives of the priests requested that the animals be brought back to life by the glance of Lord Viṣṇu to make a pleasing *yajña.*

ऋषय ऊचुः
34 अनन्वितं ते भगवन् विचेष्टितं
यदात्मना चरसि हि कर्म नाज्यसे
विभूतये यत उपसेदुरीश्वरीं
न मन्यते स्वयमनुवर्ततीं भवान्

ṛṣaya ūcuḥ
ananvitaṁ te bhagavan viceṣṭitaṁ
yad ātmanā carasi hi karma nājyase
vibhūtaye yata upasedur īśvarīṁ
na manyate svayam anuvartatīṁ bhavān

[*continued in the next issue*]

Religion and the State

This conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and India's ambassador to Sweden took place in Stockholm, in the fall of 1973.

Śrīla Prabhupāda: In America and India and so many countries all over the world, they have a "secular state." The government leaders say they don't want to favor any particular religion, but actually they are favoring irreligion.

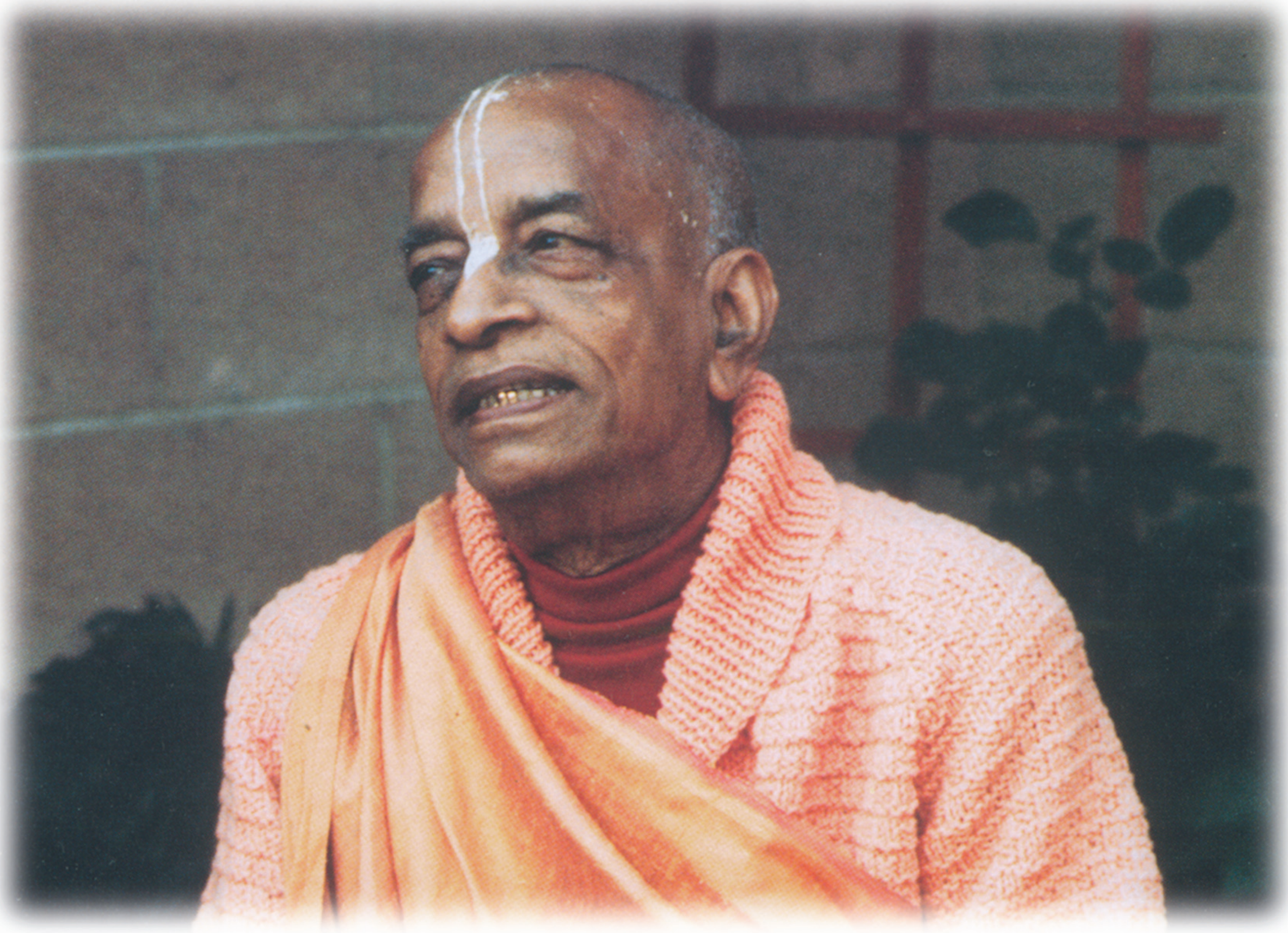
Ambassador: Well, we have a problem, We have a multireligious society, so we people in government have to be careful. We can't take too strong a position on religion.

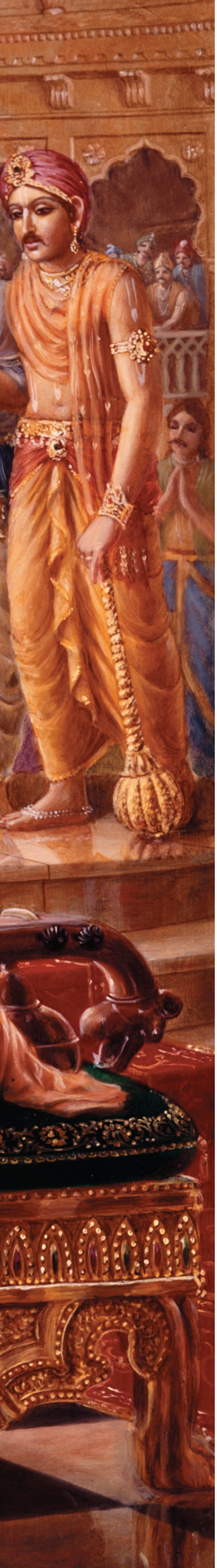
Śrīla Prabhupāda: No, no. The government must take a strong position. Of course, the government should be neutral to all forms of bona fide religion. But it also has a duty to see that the people are genuinely religious. Not that in the name of a "secular state" the government should let the people go to hell.

Ambassador: Well, that's true.

Śrīla Prabhupāda: Yes, if you are a Muslim, then it is the duty of the government to see that you are really acting as a Muslim. If you are a Hindu, it is the government's duty to see that you are acting as a Hindu. If you are Christian, it is the government's duty to see that you are acting as a Christian. The government cannot give up religion. *Dharmeṇa hīna paśubhiḥ samānām:* if people become irreligious, then they are simply animals. So it is the government's duty to see that the citizens are not becoming animals. The people

(*please turn to page 58*)





Painting by Parīkṣit Dāsa

HUMBLE and FEELING GOOD

Humility and a healthy self-esteem are compatible on the path of spiritual progress.

by Arcana Siddhī Devī Dāsī

AS A FAMILY therapist, I counsel people both within and outside the Hare Kṛṣṇa movement. I recently received an e-mail from a young woman devotee who was unhappy in her relationship with her abusive husband but was conflicted about leaving him.

"Maybe it's good that I feel bad about myself," she wrote, "because that will help me develop humility."

This wasn't the first time I had heard this logic. The *Bhagavad-gītā* teaches that humility is essential for spiritual progress. Unfortunately, devotees sometimes think that feeling bad about oneself is a prerequisite for humility.

I often see devotees struggling with the concept of self-esteem. Having read the prayers of saints in our line, they often think their own feelings should align with the self-effacing statements of these great souls. They may associate low self-esteem with spiritual advancement and perpetuate a lifelong attitude of feeling bad about themselves. They may then attract people into their lives who treat them in accord with how they feel about themselves.

The confusion comes from trying to equate feelings that come from our pure ego with feelings that come from our material, or false, ego. The great souls express sentiments arising from pure spiritual ego uncontaminated by the modes of material nature. When they feel, in Lord Caitanya's words, "lower than the straw in the street," that is an exhilarating emotion. They see the greatness of the Lord, and they see all others as more qualified than themselves. They are imbued with love and appreciation for all of Kṛṣṇa's creation.

Bhaktivinoda Ṭhākura, a superlative Vaiṣṇava teacher, wrote many beautiful songs expressing his attraction and love for the Lord, songs about achieving the goal of his heart—unconditional love for the Lord—and self-denigrating songs in which he laments his lack of devotion. As a pure soul, he expresses his attachment and love for the Lord and at the same time his feelings of being unqualified and hopeless of achieving such love. These are both authentic feelings that spring from humility, attachment, and love for the Lord.

Acknowledging Our Faults

In the early stages of our spiritual journey, we may experience a semblance of these emotions as Kṛṣṇa prepares the soil to cultivate our devotion. I recall an important experience I had before becoming a devotee. I had a difficult time accepting criticism and felt certain that

King Yudhiṣṭhira, shown here offering respect to Nārada Muni in the presence of Lord Kṛṣṇa, is an example of a devotee whose deep humility didn't prevent him from doing great things.

my opinions were right. That mentality created numerous problems, both professionally and personally. For months I had been contesting my supervisor's advice about how to do my job as a resident director in a university dormitory. My obstinacy was making my job very difficult, and I was suffering. Finally, one day I had the powerful realization that I was wrong. Not only was I wrong about this particular issue, but I was wrong about so many things.

I can't describe how liberating it felt to accept my fallible nature. I no longer carried the burden of having to be right about everything. I felt lowly, but at same time new possibilities opened up to me. For the first time in my adult life I could hear my authority with true submission. This mental shift prepared me to take shelter of my spiritual master and devotees. In instances when Kṛṣṇa helps to free us from false pride, we can taste the sweetness of humility.

Sometimes, however, when we are still contaminated by the modes of material nature and identifying with our material mind and body, feeling lower than the straw in the street can lead to self-loathing and despondency. These feelings then impede the execution of our devotional practices. We have to judge whether our psychology is favorable for serving the Lord or an impediment. Paradoxically, most people need to develop a healthy material ego before they can transcend it and realize their spiritual ego.

I once heard a motivational speaker say that people with healthy self-esteem think of themselves less, not less of themselves. When we feel good about ourselves, we can devote more time and energy extending ourselves to others, rather than being absorbed in self-deprecation. High self-esteem also gives us more freedom to act according to our values and convictions. When we feel bad about ourselves, we may do things to please or placate others. In an effort to receive external validation, we may be easily influenced to do things that conflict with our beliefs.

YOU'RE INVITED!

The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast. (See "Centers," pages 59–61.)

Feeling Worthy And Competent

Nathaniel Branden, a well-known psychologist, defines self-esteem as "the disposition of experiencing oneself as competent in coping with the basic challenges of life and as being worthy of happiness." How do these aspects of self-esteem—self-confidence and self-respect—relate to Kṛṣṇa consciousness? Kṛṣṇa wants all souls trapped in the material world to be peaceful and happy. Human life affords us the opportunity to engage our talents and abilities in serving the Lord. When we offer ourselves to the Lord's service, we feel joyful. A friend once gave my husband and me a framed aphorism that says, "What you are is God's gift to you, and what you become is your gift to God."

Aside from confusing humility with low self-esteem, devotees sometimes correlate the concept of high self-esteem with pride and self-absorption. But it is actually the contrary. People who exhibit high self-esteem also exemplify a more humble attitude toward others. They show a willingness to admit and correct mistakes, whereas persons with low self-esteem are often defensive and feel a need to prove they are right.

In a famous story from the *Mahābhārata,* Kṛṣṇa once met with Yudhiṣṭhira Mahārāja and Duryodhana. Desiring to glorify His devotee Yudhiṣṭhira, Kṛṣṇa requested him to find a person lower than himself, and asked sinful Duryodhana to find a person greater than himself. Yudhiṣṭhira had all good qualities. He was peaceful and self-satisfied. No doubt he had healthy self-esteem. Yet he could not find anyone he considered lower than himself. Again, this is the example of an advanced Vaiṣṇava who embodies genuine humility.

On the other hand, the unrighteous Duryodhana searched the kingdom all day and couldn't find anyone he considered superior to himself. Duryodhana was contaminated by vanity and pride. He envied and abused great souls. He was in constant anxiety over his position, always trying to eliminate his competitors. His sense of self depended on externals such as position and power, and thus he knew of no inner peace. He was tormented by his own lust and greed.

The more we come to realize we aren't the independent performer but the instrument, the healthier our self-esteem becomes.

Pride Versus High Self-Esteem

Thinking oneself to be great is pride, not high self-esteem. A person with high self-esteem exhibits humility. The perfection of self-esteem is seen in persons completely free from false ego, where humility is a product of their spiritual realization.

In our conditioned state, we might identify more with Duryodhana's mentality than with Mahārāja Yudhiṣṭhira's. But as we progress on our spiritual journey, we will see ourselves differently. The more we come to realize we aren't the independent performer but the instrument, the healthier our self-esteem becomes. In material life, the modes of goodness, passion, and ignorance influence us. These modes mix and compete with one another to shape our state of mind, including how we feel about ourselves.

Persons steeped in the mode of ignorance are happy and feel good about themselves when their senses are pleased. Persons immersed in the mode of passion are happy and feel good about themselves when others value and validate their accomplishments. In these lower modes, our sense of self fluctuates constantly.

Persons in the mode of goodness are happy and feel good about themselves when they act in knowledge, adhering to their ethical codes and values. They are less reactive to external stimuli, so their self-esteem depends more on their inner life. Thus they have more control over how they feel.

As people move into pure goodness, they realize themselves to be instruments of the Lord. They no longer identify themselves as the doer of their activities.

Prabhupāda's Example

Our spiritual master, Śrīla Prabhupāda, showed high self-esteem. Although small in stature, he seemed large to us. He always held his head high and moved with purpose and confidence. He spoke in a straightforward way, with conviction and courage. His actions were bold and daring, yet he had a humble attitude, knowing that his success was totally up to the Lord. His humility is exemplified in his prayers aboard the ship when he first came to the United States from India:

> O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.
>
> I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedānta, and now, if You like, You can fulfill the real purport of Bhaktivedānta.

With great humility, Prabhupāda finished his letter, "Signed, the most unfortunate, insignificant beggar A. C. Bhaktivedanta Swami."

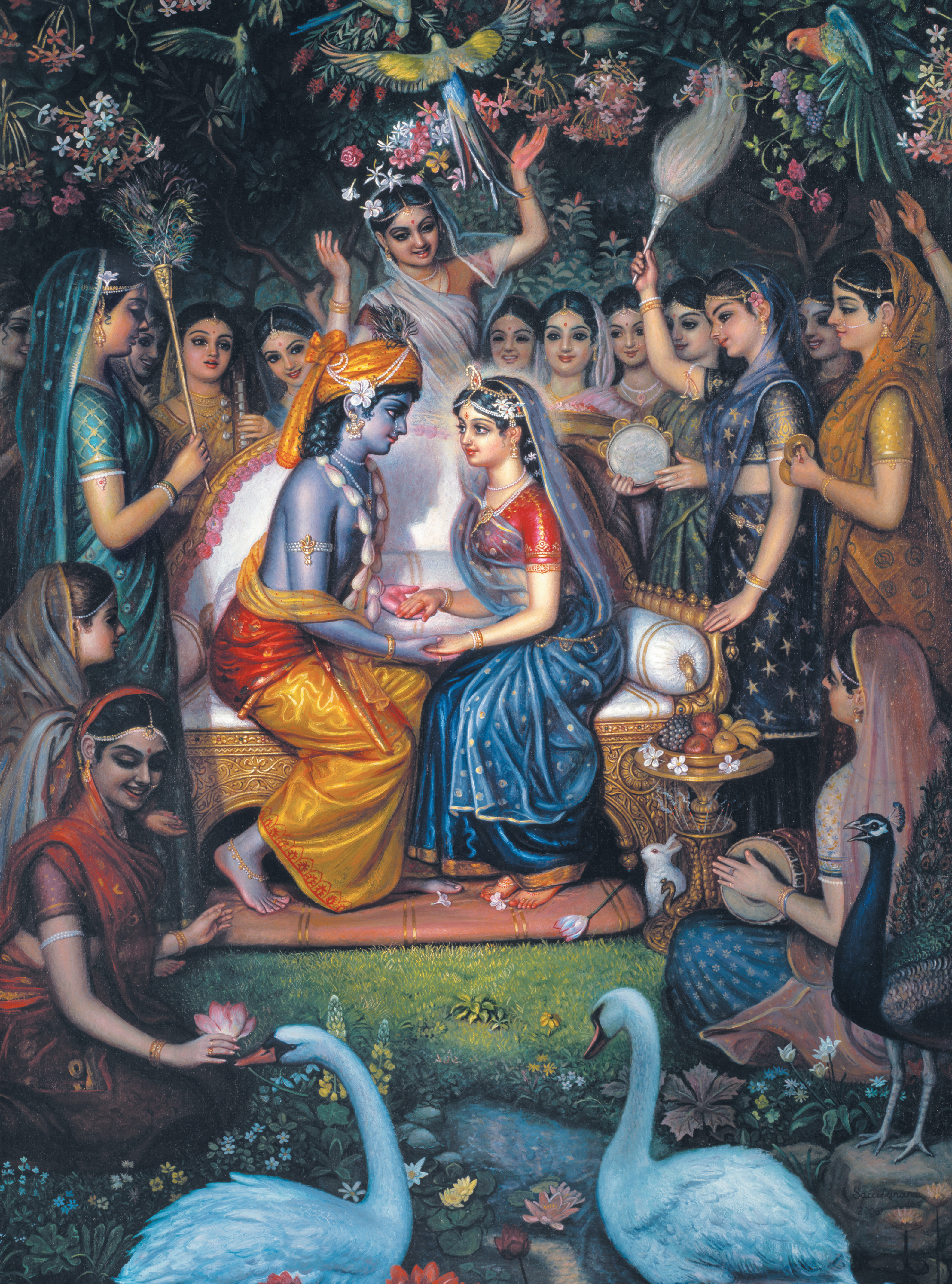
On the one hand this prayer shows that Prabhupāda feels very lowly, but on the other hand he is confident he can do anything by the Lord's grace. The prayer also gives us the key to developing qualities of pure devotion: faith in the holy name of Kṛṣṇa. The stronger our faith in the holy name's ability to transform our material consciousness, the more we will apply ourselves to the process of chanting. We will chant with as much focus and attention as we can and will carefully avoid offenses that hinder our spiritual progress.

We are less likely to exploit others when we see ourselves as their servant, realizing our—and their—true spiritual nature as part of God. We are glorious sparks of spiritual energy, with all good qualities, yet we feel tiny in the presence of the greatest, our Lord. With this true knowledge, the pure soul can have high self-esteem and humility simultaneously.

When I shared some of these points with the young woman who had e-mailed me her question, she wrote back: "It is a great relief to understand these points from this perspective. I now understand that I don't have to keep living in shame and abuse to be spiritual."

She suggested I write an article on the subject for BTG. I took her suggestion to heart, since other devotees have asked similar questions over the years. I hope it will be useful to others as well.

Arcana Siddhī Devī Dāsī was initiated by Prabhupāda in 1976. She lives with her husband and son in Sandy Ridge, North Carolina, where she works as a family therapist.


Saccidananda das
2007

Kṛṣṇa Returns To Vṛndāvana

Painting by Sac-cid-ānanda Dāsa

The love of Rādhā and Kṛṣṇa is the highest, most sublime aspect of the philosophy of Kṛṣṇa consciousness. Their love is purely spiritual and, because of its intensity, often contains contradictory emotions. Although Rādhā and Kṛṣṇa speak of the deep pain of separation from each other, that pain is in fact fathomless spiritual ecstasy. This work by Russian artist Sac-cid-ānanda Dāsa depicts the first meeting of Rādhā and Kṛṣṇa after Kṛṣṇa's long absence from Vṛndāvana.

THE *GOPĪS'* JOY was boundless. Once again Rādhā and Kṛṣṇa were together in a riverside *kuñja* [grove]. The happiness they felt seeing Rādhā happy far exceeded any other happiness, including their own pleasure at being with Kṛṣṇa. . . . Speechless, Rādhā also gazed at Kṛṣṇa. She was like a yogi who becomes free from all distress and lamentation upon attaining a vision of the Lord. For the first time since Kṛṣṇa departed, Rādhikā smiled.

Śrīmatī Rādhārani controlled Her tears and Her voice quivered with emotion as She asked, "Hari! Why did You stay so long in Mathura? Why did You not come back sooner? Did You think Your departure was a trivial affair for us? Did You think we would brave it, carefree and happy?"

Kṛṣṇa did not reply, but lowered His eyes and simply stared at Rādhā's delicate lotus feet.

"Separated from You, the *gopīs* and I suffered unspeakable agony. We yearned for You as a *cakora* yearns for the moon or a peahen for monsoon clouds. We yearned for You as Sītā-devī yearned for Rāma or Damayantī for Nala. We yearned to see You, the splendid dark moon of Vṛndāvana . . . " Rādhā was unable to finish Her sentence.

The soft patter of Kṛṣṇa's tears falling at Her feet was the only sound to be heard that night. . . . Kṛṣṇa's crying made Rādhā cry. As Her words ceased, Kṛṣṇa raised His head, and Rādhā and Kṛṣṇa tearfully gazed into each other's eyes. He was the ultimate object of love and She its ultimate shelter. Like milk and its whiteness, Rādhā and Kṛṣṇa are nondifferent from each other, but They eternally appear in two forms for the purpose of pastimes. And They display these pastimes—the pursuit of transcendental love—for those bereft of the slightest scent of such love.

Kṛṣṇa had returned to Vṛndāvana to bring an end to Rādhā's tears. ❀

—Excerpted and adapted from *Kṛṣṇa in Vṛndāvana, Volume 3, Kṛṣṇa-saṅgati: Meetings with Kṛṣṇa,* by Śivarāma Swami (Based on the writings of the previous *ācāryas*)

The Madhusūdana Mystery

Since we don't hear of a demon named Madhu in Kṛṣṇa's pastimes, why does Arjuna address Kṛṣṇa as "the killer of Madhu"?

by Satyarāja Dāsa

MADHUSŪDANA. The name always seemed curious to me. Where did it come from? In the *Bhagavad-gītā,* one of our most sacred texts, Kṛṣṇa is referred to as Madhusūdana, or "the killer of the Madhu demon," no less than five times (1.34, 2.1, 2.4, 6.33, and 8.2). And yet, Kṛṣṇa didn't kill a demon named Madhu. I looked through the vast storehouse of Kṛṣṇa's pastimes over and over again. No Madhu, at least not in the form of a demon.

Most commentators, including Śrīla Prabhupāda, tell us that by referring to Kṛṣṇa in this way, Arjuna, the hero of the *Gītā,* is poetically indicating that Kṛṣṇa should now slay Arjuna's doubts, just as He had slain the three-dimensional foe of His past. But, again, where did that slaying take place? When did Kṛṣṇa kill a demon named Madhu?

My research leads me to Baladeva Vidyābhūṣaṇa, an eighteenth-century Vaiṣṇava commentator. He writes that the *Gītā's* use of the name Madhusūdana implies that Kṛṣṇa can kill the grief (*śokam*) of Arjuna just as He had killed Madhu in the past (*madhusūdana iti tasya śokam api madhuvan nihaniśyatīti bhavaḥ*). But I'm still wondering just where this Madhu demon is described, and why Arjuna would refer to him at all. By the time of the Kurukṣetra war, Kṛṣṇa had killed many demons, and Arjuna could have referred to any one of them—"O slayer of Pūtanā," "O conqueror of Kaṁsa," and so on. So, to me, it was obvious that Arjuna had a specific reason for using the name Madhusūdana.

With a little digging I found that, sure enough, Madhu was not killed by Kṛṣṇa at all, at least not by Kṛṣṇa in His original form. Rather, it was Viṣṇu—Kṛṣṇa's expansion—who did away with the Madhu-Kaiṭabha threat (a story I will discuss in detail below). More specifically, Viṣṇu killed Madhu through His Hayagrīva incarnation, who has a horselike body and is celebrated in the sacred texts known as the *Purāṇas.* In identifying Kṛṣṇa as Madhusūdana, then, the *Gītā* is making a somewhat covert connection between Kṛṣṇa and Viṣṇu, thus offering readers a glimpse of Kṛṣṇa's divinity.

This is not to say that Kṛṣṇa's divinity is somehow dependent on His identity with Viṣṇu. Actually, it is the other way around, for Kṛṣṇa is the source of all divine forms and incarnations. (See *Śrīmad-Bhāgavatam* 1.3.28.) But the common conception of God—all-powerful and awe-inspiring, embodying grandeur rather than simplicity, invoking praise instead of intimacy—is more in line with Viṣṇu. And so, even in Vedic times, the word *Vaiṣṇavism* ("the wor-

At right: After the demon Madhu stole the Vedas *from Lord Brahmā, Lord Hayagrīva, the horse-headed incarnation of Kṛṣṇa, killed Madhu and returned the* Vedas *to Brahmā.*

Painting by Yadurāṇī Devī Dāsī

ship of Viṣṇu"), not *Kṛṣṇaism,* was the preferred name for *sanātana-dharma,* or the eternal religion of soul. Indeed, many scholars of the *Gītā*—traditionalists as well as Western academics—tend to see as the *Gītā's* climax the "great revelation" in the Eleventh Chapter, wherein Kṛṣṇa majestically shows Arjuna His all-encompassing universal form. Their assumption stems from the sheer magnificence and opulence of the revelation. But our great *ācāryas,* in their wisdom, place more emphasis on Arjuna's humble request that Kṛṣṇa again show His more intimate—though superior—two-armed form. And they prefer, instead, to focus on the instruction at the end of the *Gītā* (18.66) to abandon all varieties of religion and simply surrender unto God (Kṛṣṇa) with a faithful heart of love and devotion.

By the time of the Bhagavad-gītā the main combatants clearly understood Kṛṣṇa's divinity.

What's in a Name?

The Madhusūdana appellation first appears in the First Chapter, before Kṛṣṇa reveals to Arjuna that both He and His loving devotee Arjuna had taken many births in the past (Chapter Four), and before He shows His divinity to Arjuna in any conclusive way (Chapter 11). The implications are significant: Arjuna's illusion is just *līlā*, a transcendental pastime, arranged by the Lord. That is to say, he is placed in a temporary state of forgetfulness so that Kṛṣṇa might speak the *Gītā,* to instruct Arjuna and, through him, each of us. Otherwise, how does Arjuna know, right from the beginning, that Kṛṣṇa is indeed Viṣṇu, who incarnated previously to kill the Madhu demon?

Of course, followers of Śrīla Prabhupāda knew this all along. In the Introduction to his commentary on the *Bhagavad-gītā,* Prabhupāda writes: "Being an associate of Lord Kṛṣṇa, Arjuna was above all ignorance, but Arjuna was put into ignorance on the Battlefield of Kurukṣetra just to question Lord Kṛṣṇa about the problems of life so that the Lord could explain them for the benefit of future generations of human beings . . ."

Yet it's interesting to see how this plays out in the *Mahabhārata,* of which the *Gītā* is a small section: In text 3.41.1–4 Śiva had told Arjuna something about Arjuna's divine partnership with Nārāyaṇa as Nara. And in 3.42.17–23 Yamarāja, the lord of death, told Arjuna, "With Viṣṇu you will lighten the burden of the earth." This all occurs prior to the Sixth Book, in which the *Gītā* appears. Kṛṣṇa also revealed His divine form to those assembled in the Kaurava court while while on His peace mission for the Pāṇḍavas, and when the Pāṇḍavas chose Him, instead of His armed forces, for their side in the Kurukṣetra war. Thus, by the time of the *Bhagavad-gītā* the main combatants clearly understood Kṛṣṇa's divinity. Arjuna certainly knew it, and yet he knew it not—like Mother Yaśodā, who saw the entire universe in baby Kṛṣṇa's mouth yet still thought of Him as her own son.

The epithet Madhusūdana comes up repeatedly in the *Mahābhārata* before the *Gītā,* usually spoken by Vaiśampāyana, the narrator. But Arjuna, Draupadī, and the demon Śiśupāla use the name as well. So, early in the *Mahābhārata* and the *Gītā,* Kṛṣṇa's identity as Viṣṇu is clear.

The Story of Madhu

The story of the demon Madhu is revealed in the *Kālikā Purāṇa,* the *Devī Bhāgavata,* and the *Mahābhārata.* Śrīla Prabhupāda briefly mentions the story in his book *Kṛṣṇa* (in the chapter "Prayers of Akrura") and in the *Śrīmad-Bhagavatam* (7.9.37, Purport).

At the beginning of time, the spiritual world brought forth the material universe, within which Lord Viṣṇu then reclined in deep cosmic slumber on Śeṣa, His serpent bed. While Lord Viṣṇu slept, a lotus stem grew from His navel. Atop of the stem was a lotus flower, on which appeared Brahmā, the first created being. Viṣṇu gave him the charge of creation, and he meditated on how he would accomplish his God-given task.

It is said that as Brahmā sat in deep meditation, "ear wax" (*karṇa-śrot-odbhava*) flowed from Viṣṇu's ears. Two ferocious demons, Madhu and Kaiṭabha, were born out of that wax. They performed great penance for thousands of years. Pleased by their penance, Lakṣmī, the Lord's consort, appeared before them and granted them the boon that they would die only when they so desired. Proud of their newly acquired asset, the demons became outrageously arrogant. They attacked Brahmā, still meditating on his lotus stem, and stole from him the four *Vedas.* Though furious, Brahmā was helpless in the presence of such powerful adversaries. He rushed to his one and only shelter, Viṣṇu, asking for help.

Viṣṇu, however, was in deep sleep and did not wake up, even though Brahmā tried his best to awaken Him. Realizing that the Lord slept for reasons of His own, Brahmā decided to pray to Yoga-nidrā, who is none other than Goddess Lakṣmī herself in a special form to assist in the Lord's yogic sleep. As Brahmā had hoped, she showed mercy on him and awakened the Lord.

Brahmā then told Lord Viṣṇu about the nefarious deeds of Madhu and Kaiṭabha and begged Him to destroy them. Lord Viṣṇu manifested as Hayagrīva, the beautiful horse incarnation, and fought with Madhu and Kaiṭabha, ultimately retrieving the Vedic scriptures. But they could die only when they wanted to, as their boon had stated. And so Viṣṇu cleverly told them that just as Goddess Lakṣmī had given them a boon, they should give Him one. After all, He told them, they were so powerful they should show Him the same courtesy that His feminine half, the embodied form of His mystic energy, had showed them.

In their arrogance, they fell for His ruse.

"What boon do you want from us?" they asked. "We will give you anything You want."

"I want your death!" the Lord replied.

And so Hayagrīva put an end to their menace once and for all.

Śrīla Prabhupāda writes in *Śrīmad-Bhāgavatam* (7.9.37, Purport):

> The Supreme Personality of Godhead in His transcendental form is always ready to give protection to His devotees. As mentioned herein, the Lord in the form of Hayagrīva killed two demons named Madhu and Kaiṭabha when they attacked Lord Brahmā. Modern demons think that there was no life in the beginning of creation, but from *Śrīmad-Bhāgavatam* we understand that the first living creature created by the Supreme Personality of Godhead was Lord Brahmā, who is full of Vedic understanding. Unfortunately, those entrusted with distributing Vedic knowledge, such as the devotees engaged in spreading Kṛṣṇa consciousness, may sometimes be attacked by demons, but they must rest assured that demoniac attacks will not be able to harm them, for the Lord is always prepared to give them protection.

Madhusūdana Revisited

There is one final, and more esoteric, consideration when discussing the name Madhusūdana. Not only does it mean "He who defeated the demon Madhu," but it also means "He who defeats honey [*madhu*] in sweetness." Thus, the great commentator Śrīdhara Svāmī defines the name as follows: "False ego is as sweet as honey and resides in the heart of everyone, making one forget his own identity. It intoxicates everyone. He who destroys false ego with the torchlight of knowledge is called Madhusādana." By extension, the word *madhu* has come to refer to both the bumblebee and Kṛṣṇa. Just as bees tend to enjoy the honey of the lotus, Kṛṣṇa enjoys the honey of His devotees' love. Śrīla Rūpa Gosvāmī, the great Vaiṣṇava saint of sixteenth-century India, uses this dual meaning of Madhusūdana in Act Five of his devotional drama *Vidagdha Mādhava:*

Once, when Rādhā and Kṛṣṇa were sitting together, a bee was disturbing Rādhārāṇī by flying near Her. Kṛṣṇa requested a friend to chase away the bee, and after finishing the task the friend came back proclaiming that *madhu* was gone. As the word can refer to either the bee or Kṛṣṇa, Rādhārāṇī "mistakenly" took it in the latter sense and began to cry, thinking Kṛṣṇa was now gone. Even though She was right there in Kṛṣṇa's arms, She was totally gripped by *vipralambha-bhāva,* the mood of separation, a level of divine love aspired for by advanced Vaisnavas. Seeing Rādhārāṇī's tears of love, Kṛṣṇa also began to cry, and their tears mingled together to become the sacred pond known as Prema Sarovara in present-day Vraja (Vṛndāvana).

My reading of the *Gītā,* which Prabhupāda refers to as an introductory spiritual text, inspired my research into the name Madhusūdana. Now the name conjures up for me the most intimate aspects of divine knowledge, specifically the Lord's ecstatic exchanges with His feminine counterparts. Ultimately, Rādhā is responsible for Kṛṣṇa's becoming Madhusūdana, both by Her ecstasy of imagined separation from Him, and by expanding Herself as Lakṣmī and Yoga-nidrā, chief actors in the pastime of the Lord's killing the demon Madhu.

Satyarāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over 20 books. He lives with his wife and daughter near New York City.

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In your own

If money was not an issue, what one thing would

I would create

a “Virtual Vṛndāvana” program for home computers. The complete 3D world would include all the mountains, lakes, forests, and temples present in the original Vṛndāvana. Devotees and spiritual seekers worldwide could create “Avatars” with which to explore “Virtual Vṛndāvana” and meet other devotees and seekers. They would be able to chat with each other about Lord Kṛṣṇa and spiritual themes, while the Hare Kṛṣṇa *mahā-mantra* and other devotional music played in the background. Inside the virtual buildings you would be able to find and read an extensive library of Vedic knowledge, including the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.*

Sven Rüegg
Zurich, Switzerland

I would have every single one

of Prabhupāda’s books printed in Braille. I would make sure that all over the world, *every* center for the blind had a *complete* collection of these transcendental books. In addition, I would arrange for devotees to visit these centers regularly for *kīrtana,* class, and *prasādam.*

Bhakti-latā Dāsī
Alachua, Florida

I would design

an educational training program with scholarships for bright devotees from around the globe to attend. There they would be trained in the art of academic and ecumenical dissemination of the spiritual sciences. On completing their training, the devotees would be sent in groups to universities across the globe to study to earn their Ph.D. They would start small rented temples and vegetarian clubs at each university.

The goal would be to positively influence future and current intellectuals by logically explaining spiritual science and bringing the academic opinion closer to a theistic instead of an atheistic one. Reestablishing theistic intelligentsia and having highly trained intelligent Vaiṣṇavas would reshape the world.

Govinda Brown
Brisbane, Australia

I would start a

school-cafeteria catering company to supply schools with healthy vegetarian menus, including baked goods like cookies and breads. I would undercut all mundane competitors in price, so that millions of school children could receive the Lord’s *prasādam.* The company would employ devotees—especially those from farm communities so that their crops would be supported—and supply them trucks to deliver the goods across the nation or region. I would build housing and ovens for the work, so that devotees could live

“All the News
That’s Fit to Print”

The Hare Krishna Ti
Formerly “The New York Times”

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SUNDAY, NOVEMBER 5, 2020

“Adult Entertainment” Industry
Sees No Future in NYC
By BHAKTA KARL ESPONTI

New York City’s 70,0
All Booked for the Annua

Bhaga
Tops Bestseller
By ADAM NAGOURNEY
ROBIN TONER

words . . .

you do to spread Kṛṣṇa consciousness?

Pentip photographer: Andrea Leone | Agency: Dreamstime.com

near the temple and be able to support their families. Devotee graphic designers would also be employed to create marketing materials. It would be a stealth project, flooding the nation with Kṛṣṇa's mercy and helping to open hearts and minds to hearing topics of faith.

Stella Herzig
Davenport, Iowa

There are so many devotees

who have dedicated their time to devotional writing. If money was not an issue, I would love to give these devotees the opportunity to get their works published and distributed. This would benefit not only the authors of the books, but also everyone who got a chance to read them. One of the most potent ingredients in Kṛṣṇa consciousness is the written word, and to be a part of spreading that would be a true blessing.

Scott Tiemeyer
Houston, Texas

imes
Late National Edition
Florida: Sun and clouds mix. Stray showers in the northeast and southern peninsula. Highs near 80 in central areas and south, near 75 in the north. Details are in SportsSunday, Page 8.
Printed in Lakeland, Fla.
$5.00
00 Hotel Rooms
al Hare Krishna Parade
By ADAM NAGOURNEY and ROBIN TONER
vad-gita As It Is
r List for 5th Straight Year

If money was not an issue,

I would create a "Hare Kṛṣṇa Town" in every major city in the world. The town would have a deity of Kṛṣṇa so tall that it would reach the sky, and everyone from all over the city would be able to see Him. A golden dome would cover the deity, protecting Lord Kṛṣṇa from the elements. Surrounding Lord Kṛṣṇa would be smaller temples and learning centers, where devotees could offer *prasādam* and lectures on Kṛṣṇa consciousness. The town would be decked with beautiful flowers, trees, ponds, and Lord Kṛṣṇa's favorite animals, symbolizing that in the middle of bustling twenty-first century existence, an environment similar to the auspicious Vṛndāvana can be created, offering peace and tranquility to all soul-seekers.

Anshul Chaudhary
Sydney, Australia

Since I used to live far away

from the association of devotees, I would purchase a fleet of RVs and outfit them with Prabhupāda's books and other devotional supplies. I'd then have groups of devotees travel to places throughout the country where people don't have the opportunity to attend a temple or classes. They would set up at community centers or similar places where people could come to learn about Kṛṣṇa consciousness and receive books and supplies. *Prasādam* would be prepared right in the RV kitchens. And each RV would be equipped with wireless Internet access so that e-mails of questions, progress, and encouragement could be sent between traveling devotee groups and the potential devotees they had just visited.

Garnet Freitag
Nampa, Idaho

I would fund the Grihastha Vision Team

so that they could travel everywhere devotees are, giving retreats and classes and providing one-on-one counseling services. We have a unique opportunity to strengthen and support the marriages and families in our movement. When people see that Hare Kṛṣṇas everywhere

HERE'S THE NEXT QUESTION:

What's your favorite type of devotional service, and why?

Go to Krishna.com/inyourownwords and let us know. Please keep your answer to under 150 words. Replies will appear in our July/August issue. Deadline for submissions is April 15.

are happy, peaceful, committed, and responsible in their family life, they will automatically be greatly attracted to see what we do. Most people are or will be in family life and they are looking for churches and organizations that support the healthy development and unity of their families.

Healthy, happy devotee couples generally tend to raise healthy children, give more in charity, and give more reliable service. Strengthening and supporting the *gṛhastha-āśrama* is the single most important preaching we can do at this time because not only will it encourage and enliven the devotees we already have, but it will attract many other souls.

Kṛṣṇa Nandinī Dāsī
Cleveland, Ohio

Money's not an issue.

Once, in Māyāpur, a devotee asked, "Śrīla Prabhupāda, we're sitting in these rice fields, and you've asked us to build a city. Where is all the money going to come from?"

Śrīla Prabhupāda laughed. "You are always worried about where the money will come from. Here we have Rādhā-Mādhava. 'Mādhava' means the husband of the goddess of fortune. You just worship Rādhā-Mādhava nicely, and everything will come by Their mercy. You don't have to worry about money." (told by Jananivāsa Dāsa in BTG, Nov/Dec 1999)

So money is not an issue in Lord Caitanya's mission. Śrīla Prabhupāda came to America empty-handed and spread Kṛṣṇa consciousness like a wild fire. It is one's determination and dedication to follow the instructions of the *ācāryas* that is important.

Jaimin Barot
Tempe, Arizona

LETTERS

(*continued from page 5*)

meet some of them. You can also gain their association by hearing from them, as some have written books on Kṛṣṇa consciousness, and some have audio tape/CD ministries.

Another aspect to finding a spiritual master is "divine arrangement." It is said that when the Supreme Lord, who sits in everyone's heart, sees that a person is sufficiently serious in developing his relationship with Him, He sends a spiritual master for that person.

Learning from the scripture about the qualifications of the spiritual master is necessary. The spiritual master must come in a line of teachers going back to the Lord Himself. The spiritual master must know the truth about Kṛṣṇa. The spiritual master must act according to the scripture and teach his followers to act in the same way. The spiritual master must be *brahma-niṣṭham,* fixed in the service of the Lord.

In addition, the spiritual master must be able to inspire you personally to take to the devotional service of the Lord seriously, and to awaken in you both faith in himself as a spiritual authority and faith in God. You can also observe the spiritual master's disciples and see how they are benefiting by their guru's instructions.

How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to* Back to Godhead, *18024 NW 112th Blvd., Alachua, FL 32615* (insert amount being given here) *to be used to support* Back to Godhead *and its related activities, including the Krishna.com website.*

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name BTG as a contingency beneficiary in the event someone named in your will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

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*If you live outside the USA, check the estate tax laws for your country.

Balancing Spiritual And Material

What is the relationship between material life and spiritual life? How can one balance them?

Sachin
Via the Internet

Our reply: We must remember that spiritual activities are most important, but our material duties cannot be neglected. The best thing is to set aside time in your day for spiritual cultivation, specifically the chanting of the holy name of the Lord and reading *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* If you go to bed early, you can rise early and have free time in the morning for your spiritual practice.

Also important is regularly visiting the temple of the Lord and associating with His devotees. If you keep a regular spiritual practice going, by the association of the devotees and reading the scriptures you will be able to learn the art of spiritualizing your material life to make it conducive to your spiritual realization.

Replies to the questions were written by Kṛṣṇa-kṛpā Dāsa.

Please write to us at: BTG, P. O. Box 430, Alachua, FL 32616, USA.
E-mail: editors@krishna.com.

Calendar

This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to www.krishna.com/calendar.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

Month of Govinda
(February 3–March 3)

MARCH

3—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow.

Month of Viṣṇu
(March 4–April 2)

12—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, one of Lord Caitanya's principal associates.

15—Pāpamocanī Ekādaśī. Fasting from grains and beans.

23—Appearance anniversary of Śrīla Rāmānujācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the eleventh century.

27—Śrī Rāma Navamī, the appearance anniversary of Lord Rāmacandra. Fasting till sunset, followed by feasting.

29—Kāmadā Ekādaśī. Fasting from grains and beans.

APRIL

2—Śrī Kṛṣṇa Vasanta Rāsa, Lord Kṛṣṇa's springtime *rāsa* dance. Balarāma Rāsa Yātrā, Lord Balarāma's *rāsa* dance. Appearance anniversary of Hanumānjī, eternal servant of Lord Rāma. Appearance anniversary of Śyāmānanda Paṇḍita, a follower of the six Gosvāmīs of Vṛndāvana.

Month of Madhusūdana
(April 3–May 2)

13—Disappearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya-Bhāgavata,* a biography on Lord Caitanya.

14—Varūthinī Ekādaśī. Fasting from grains and beans.

17—Appearance anniversary of Śrīla Gadādhara Paṇḍita, one of Lord Caitanya's principal associates.

20—Beginning of Candana Yātrā, the festival of anointing Lord Jagannātha with sandalwood pulp for twenty-one days.

25—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Lord Rāmacandra. Appearance anniversary of Śrīmatī Jāhnavā Devī, the consort of Lord Nityānanda Prabhu. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

28—Unmilānī Mahā-dvādaśī. Fasting from grains and beans for Mohinī Ekādaśī.

29—Rukmiṇī Dvādaśī, the appearance anniversary of Śrīmatī Rukmiṇī Devī, the consort of Lord Kṛṣṇa as Dvārakādhīśa, the Lord of Dvārakā.

30—Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated disciple of Śrīla Prabhupāda who helped him bring the Rathayātrā festival to the Western world.

MAY

1—Nṛsiṁha Caturdaśī, appearance anniversary of Lord Nṛsiṁhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting.

2—Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs. Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master (Īśvara Purī).

Month of Trivikrama
(May 3–May 16, June 16–June 30 [Month of Puruṣottama-adhikā: May 17–June 15])

7—Disappearance anniversary of Śrīla Rāmānanda Rāya, an intimate associate of Lord Caitanya.

13—Aparā Ekādaśī. Fasting from grains and beans.

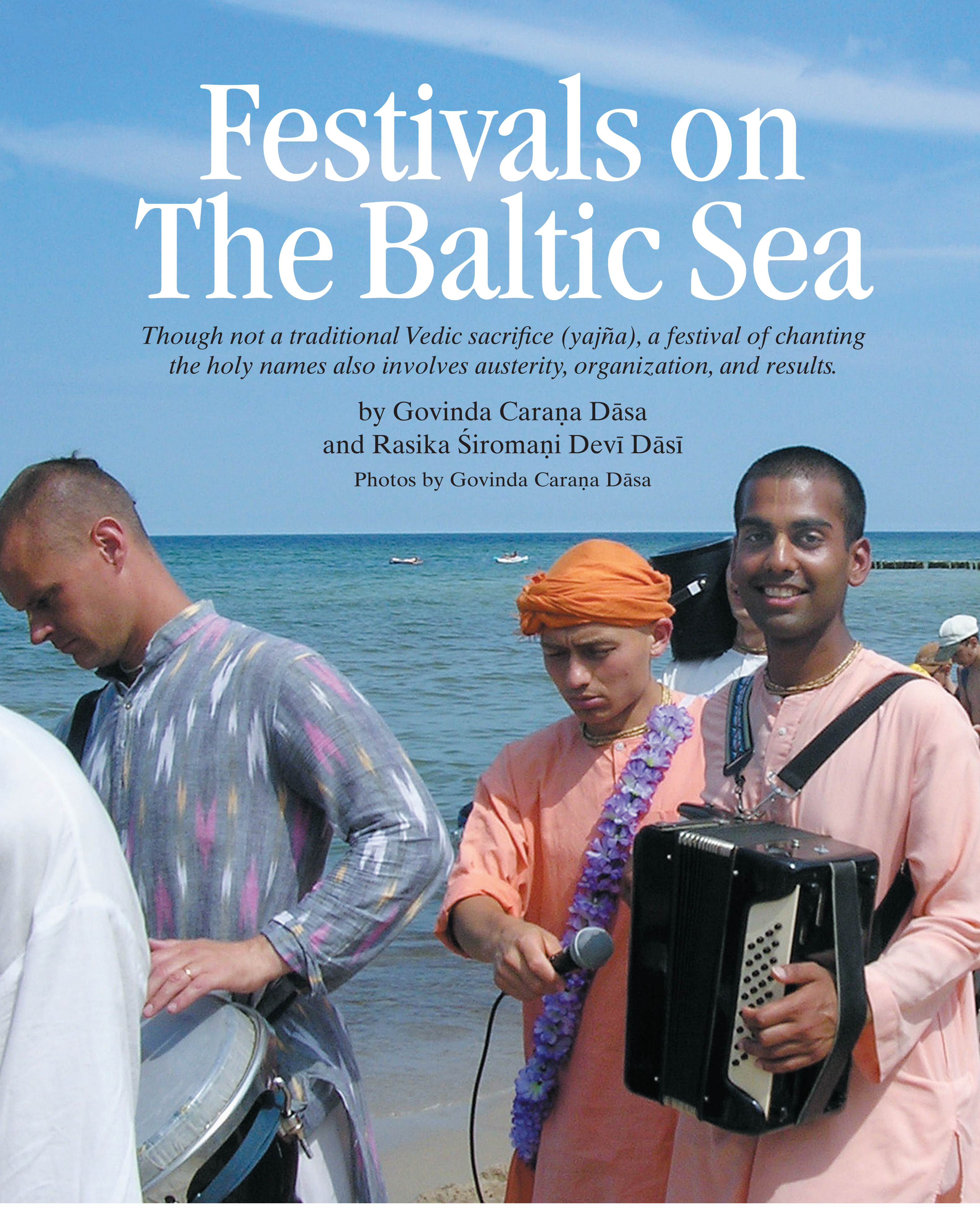
14—Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya-Bhāgavata,* a biography on Lord Caitanya.

Festivals on The Baltic Sea

Though not a traditional Vedic sacrifice (yajña), a festival of chanting the holy names also involves austerity, organization, and results.

by Govinda Caraṇa Dāsa
and Rasika Śiromaṇi Devī Dāsī

Photos by Govinda Caraṇa Dāsa



FOR YEARS WE dreamed of the joy of taking part in the famous Festival of India Tour in Poland organized by His Holiness Indradyumna Swami. The annual tour introduces hundreds of thousands of people to Kṛṣṇa consciousness through large-scale cultural festivals. Last summer Lord Kṛṣṇa fulfilled our dreams.

An outstanding aspect of these festivals is the *harināma* ("God's names") procession held every day in the towns and on the sandy beaches of the Baltic Sea coast. Though meant primarily to advertise the cultural festival held in the evening, the *harināma* procession itself is a grand festival—a festival of the holy names—with its deep significance and immense benefits extending far beyond advertising.

For the Age of Kali, the current age, the Vedic scriptures recommend the *saṅkīrtana-yajña*, the sacrifice of chanting the names of God. Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa in the form of His own devotee, introduced the *saṅkīrtana-yajña* for the spiritual deliverance of everyone in this age. While predicting Lord Caitanya's advent, *Śrīmad-Bhāgavatam* (11.5.32) refers to the *saṅkīrtana-yajña*:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

"In this Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*."

Since a *yajña* commonly refers to a fire sacrifice, with the priests reciting mantras and offering various items to achieve a specific benediction, we were always intrigued by how chanting could be considered

Devotees chant the holy names on the shore of the Baltic Sea near the Polish cities of Rewal and Ustronie Morskie.

a *yajña*. Our participation in these *harināmas* helped us understand how it is so.

Austerities

During a conversation on September 11, 1969, Śrīla Prabhupāda said, "So every nice thing presented in the world requires austerity—very devout, painstaking. Then it becomes successful. That is called *yajña,* or *tapasya* [austerity]." Our first realization of *harināma* as a *yajña* was that just as any traditional *yajña* involves a lot of austerities and sacrifice on the part of the performers, *saṅkīrtana-yajña* demands no less. We were out for almost six hours each day, including travelling an hour or so in buses to get to the beaches from the base where we stayed. We chanted the Hare Kṛṣṇa *mahā-mantra* for at least three hours in the hot sun. Walking and dancing on the beach sand were difficult. Devotees distributing flyers to advertise the cultural program had to weave through the crowds to hand out over seven thousand invitations every day, six days a week. Most of the devotees, in addition to the *harināma*, had four to six hours of other services during the festival in the evening, which meant less sleep and more fatigue.

Performing *harināma* in such places also involved austerities of the mind. For example, to share the great gift Lord Caitanya has given us—the holy names—one must be self-controlled and not contemplate sense gratification when seeing scantily dressed people tanning their bodies, and one must tolerate the odors of smoking and drinking. Of course, one cannot artificially make mental adjustments to perform these austerities of the mind. What's required is a purified heart and genuine spiritual qualities achieved by regulated devotional service. It also requires learning the art of taking shelter of the holy names to maintain the proper consciousness and derive the desired results from this *yajña.*

How do the devotees manage to undergo these austerities year after year—and with a joyful disposition? They act for the pleasure of Kṛṣṇa, out of love. When they take on the austerities in proper Kṛṣṇa consciousness, the so-called austerities become a source of joy. That is the secret of devotional service. For seventeen years His Holiness Indradyumna Swami has exemplified this principle by working the hardest of all. His example inspires others to take part in this great *yajña* and benefit their lives and others'.

Indradyumna Swami (at right, foreground) heads up the summer festival tour. Next to him is Bhakta Diego, who traveled from Chile to take part. Above, the procession stretches out along the beach.

Organization

Another striking realization we had of *harināma* as a *yajña* for this age was the competent organiza-

tion of the processions. Just as a traditional Vedic *yajña* requires much organized endeavor to collect the proper ingredients, make elaborate arrangements for the performance, welcome guests, offer them charity, and so on, the *saṅkīrtana-yajña* requires no less.

In the face of stiff opposition from the Church and the government in Poland, Indradyumna Swami is very particular to make an attractive presentation of Kṛṣṇa consciousness to win the favorable attention of the public. Śrīla Prabhupāda defines *enthusiasm* in his commentary on the *Upadeśāmṛta:* "Endeavor executed with intelligence in Kṛṣṇa consciousness." We witnessed the tremendous amount of intelligent organization that has gone into shaping these *harināma* processions over the years. All the devotees are neatly dressed in proper Vaiṣṇava attire—women in saris and men in *dhotīs* and *kurtās*. The procession consists of three groups. Men in the middle group lead the chanting for all three groups. The middle group also has the instruments—a set number of them: one accordion, two *mṛdaṅga* drums, one African *djembe* drum, and four pairs of *karatālas* (hand cymbals). In the front and rear groups, women dance with well-practiced synchronous movements that draw the attention of onlookers. Indradyumna Swami directs the whole procession from the front. Another attraction is the first two rows of women (nicknamed "the queens"), who wear garlands and flower crowns, have facial decorations (called *gopī* dots), and carry colorful balloons.

These arrangements for the procession are important for at least two reasons. First, they make people watch with curiosity until the devotees are out of sight. Second, the arrangements help people appreciate the diversity of Kṛṣṇa consciousness—that it is neither *nirviśeṣa* (dry impersonalism without variety) nor *śūnyavāda* (voidism).

Serving devotees is service to the holy name as well. To help the *harināma* party go non-stop for three or four hours, some devotees carry water, sunscreen, flyers, books, and shoe bags. They also carry two portable amplifiers, which one devotee keeps fully charged every night, no matter how late the devotees get back to the base. Though these may

seem like minor details, if neglected it would be impossible to organize such successful *harināma* festivals every day and keep the devotees in a blissful mood to focus on their service.

Apart from the organization visible during the *harināma* procession, a lot of planning and execution take place behind the scenes. Someone gets permission for the festivals and *harināmas* from local governments, someone arranges for lodging, transportation, and *prasādam* for 250 devotees for more than three months, someone invites senior devotees from around the world to come and inspire the tour devotees—these and other monumental tasks require money and manpower. Kṛṣṇa inspires people to give financial support, and some devotees work year round so that this great *yajña* can go on year after year.

Gāndharvikā Devī Dāsī (above) is one of a group of women who sport hair and face decorations to highlight some of the aesthetics of Kṛṣṇa consciousness. At left, to the delight of the chanters, even cartoon characters are attracted by the procession.

Results

Just as any *yajña* when properly performed produces the intended results, the *saṅkīrtana-yajña* offers tremendous results for anyone who happens to be a part of it. The scriptures are replete with references to the transcendental benefits of the holy names. For example, every day during the tour at least 25,000 people receive the following benediction:

na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nṛṇām akhila-
pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo 'pi vimucyate saṁsārāt

"My Lord, it is not impossible for one to be at once freed from all material contamination by seeing

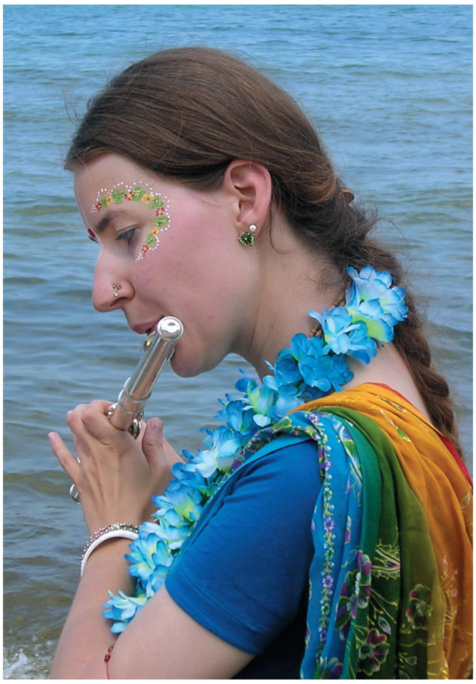
You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even *caṇḍālas,* men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?" (*Śrīmad-Bhāgavatam* 6.16.44)

And anyone who chants Hare Kṛṣṇa once, for whatever reason, gets the following benefit:

sāṅketyaṁ pārihāsyaṁ vā
stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam
aśeṣāgha-haraṁ viduḥ

"One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures." (*Śrīmad-Bhāgavatam* 6.2.14)

That's the real purpose behind all the attractive aspects of the *harināma* procession. Since Kṛṣṇa is all-attractive, anything connected to Him, when presented properly, is also naturally attractive. Thus when people are attracted to hear and chant about Kṛṣṇa or His devotees even once, their spiritual journey begins even without their knowledge. For example, every day thousands of people take pictures of the beautiful *harināma* party—often with their family members borrowing garlands from the devotees and posing in front. When these people utter the holy name even once while showing the pictures to friends and relatives, everyone gets the spiritual



benefits. One can just imagine the fortune of people who join the procession, sing the holy names, and dance with newfound joy. We commonly saw kids from the previous day's festival happily waving at us while still sporting their *gopī* dots.

A Unique Yajña

The Vedic scriptures declare that in the Age of Kali, simply by chanting the Hare Kṛṣṇa *mahā-mantra* one can achieve whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by deity worship. Not only is *saṅkīrtana-yajña* equivalent to the traditional Vedic *yajñas* in many aspects; it is also unique and unparalleled. Anyone can take part in this type of *yajña* by performing the very natural acts of singing and dancing. They only have to redirect these natural propensities toward the Lord. By doing so they get the benefits available in former ages through other processes.

Since the people of Kali-yuga are prone to be lazy, dull, misguided, unfortunate, and always disturbed, there is one special benediction available to offset these disadvantages:

kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ paraṁ vrajet

Bhakta Igor holds the microphone for Gopāla Hari Dāsa (left) from Boise, Idaho, visiting from Oxford University, where's he's working on his Ph.D. Rādhā Kathā Devī Dāsī (top) from Hungary gives onlookers a sample of the music they'll hear at the program to be held in the evening. A beachgoer (above) lines up a shot of the unusual procession.

"My dear king, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom." (*Śrīmad-Bhāgavatam* 12.3.51)

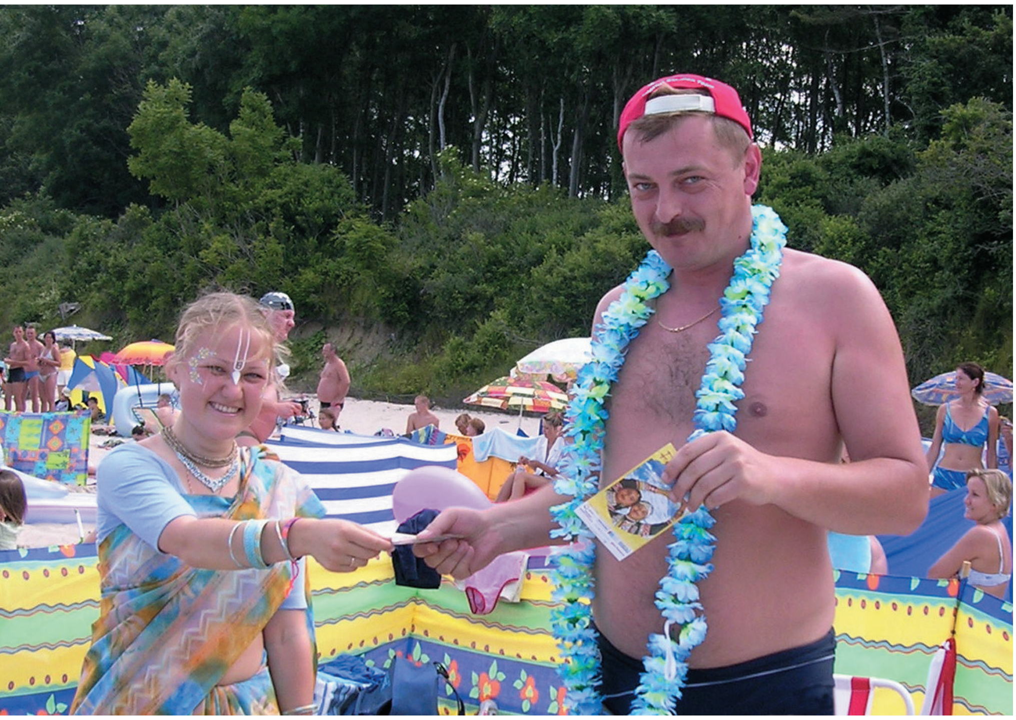
Thus *harināma-saṅkīrtana* is a special form of *yajña* to distribute the mercy of Śrī Caitanya Mahāprabhu to the masses. It is also the primary means to fulfill Mahāprabhu's prophecy that His holy names will be heard and sung in every town and village of the world. From their transcendental positions, Lord Caitanya and Śrīla Prabhupāda will greatly bless those who undertake the austerities required to perform this *yajña*. And as their aspiring servants, what else are our lives meant for?

tasmāt saṅkīrtanaṁ viṣṇor
jagan-maṅgalam aṁhasām
mahatām api kauravya
viddhy aikāntika-niṣkṛtam

"Śukadeva Gosvāmī continued: My dear king, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the *saṅkīrtana* movement is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously." (*Śrīmad-Bhāgavatam* 6.3.31)

We would like to offer our deepest gratitude to His Holiness Indradyumna Swami and the tour devotees for kindly giving us an opportunity to witness these grand festivals of Lord Caitanya's modern-day pastimes. ❁

Govinda Caraṇa Dāsa and Rasika Śiromaṇī Devī Dāsī are disciples of His Holiness Indradyumna Swami. They work as software engineers at Microsoft in Seattle, Washington. Govinda Caraṇa conducts weekly sessions on Kṛṣṇa consciousness at Microsoft. Rasika Śiromaṇī, his wife, helps serve Śrī Rādhā-Nīlamādhava at the ISKCON Seattle temple.



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Govinda Dāsa (right) leads the chanting in a town where a festival will be held in the evening. (Rasika Śiromaṇi Devī Dāsī, one of the authors, is directly behind the microphone.) Above, a local gets his invitation to the evening festival.

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SPEAKS OUT

(*continued from page 33*)

may profess different forms of religion. That doesn't matter. But they must be religious. "Secular state" doesn't mean that the government should be callous—"Let the people become cats and dogs, without religion." If the government doesn't care, then it isn't a good government.

Ambassador: I think there's a lot in what you say. But, you know, politics is the art of the possible.

Śrīla Prabhupāda: No. Politics means seeing that the people become advanced, that the citizens become spiritually advanced. Not that they become degraded.

Ambassador: Yes, I agree. But I think the primary duty of the government is to provide the conditions in which gifted people, spiritual leaders like you, can function. If the government does any more than that, it might even corrupt the various religious groups. I think government should be like an umpire in a game—provide the conditions, provide the conditions for free speech.

Śrīla Prabhupāda: No. Government must do more than that. For instance, you have a commerce department—the government sees that the trade and industrial enterprises are doing nicely, properly. The government issues licenses. They have supervisors and inspectors. Or, for instance, you have an educational department—educational inspectors who see that the students are being properly educated. Similarly, the government should have expert men who can check to see that the Hindus are really acting like Hindus, the Muslims are acting like Muslims, and the Christians are acting like Christians. The government should not be callous about religion. They may be neutral. "Whatever religion you profess, we have nothing to do with that." But it is the government's duty to see that you are doing nicely—that you are not bluffing.

Ambassador: Surely . . . as far as moral conduct is concerned. But more than that, how is it possible?

Śrīla Prabhupāda: The thing is, unless you are actually following religious principles, you cannot possibly have good moral conduct.

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

"One who has unflinching devotion to God consistently manifests all godly qualities. But one who has no such devotion always must be concocting schemes for exploiting the Lord's material, external energy—and so he can have no good moral qualities whatsoever." [*Śrīmad-Bhāgavatam* 5.18.12]

As long as you have faith in God, devotion to God, everything is all right. After all, God is one. God is neither Hindu nor Christian nor Muslim. God is one. And that is why the Vedic literature tells us,

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

"The supreme duty for all humanity is to achieve loving devotional service to the Supreme Lord. Only such devotional service—unmotivated and uninterrupted—can completely satisfy the self." [*Bhāg.* 1.2.6] So one must be religious. Without being religious, no one can be satisfied. Why is there so much confusion and dissatisfaction all over the world? Because people have become irreligious.

Ambassador: In Moscow, so many people are hostile to religion, completely against it.

Śrīla Prabhupāda: Why do you say Moscow? Everywhere. At least in Moscow they are honest. They honestly say, "We don't believe in God."

Ambassador: That's true. That's true.

Śrīla Prabhupāda: But in other places they say, "I am Hindu," "I am Muslim," "I am Christian," "I believe in God." And still they don't know anything about religion. They don't follow God's laws.

Ambassador: I'm afraid most of us are like that. That's true.

Śrīla Prabhupāda: [*Laughs.*] I should say that in Moscow at least they are gentlemen. They cannot understand religion, so they say, "We don't believe." But these other rascals say, "Yes, we're religious. In God we trust." And yet they are committing the most irreligious acts. Many times I have asked Christians, "Your Bible says, 'Thou shalt not kill.' Why are you killing?" They cannot give any satisfactory answer. It is clearly said, "Thou shalt not kill"—and they are maintaining slaughterhouses. What is this?

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Tirupati, AP — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2230114 or 2230009/ E-mail: revati.raman.jps@pamho.net
Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar/ Tel. (01992) 270298, 276146
Ujjain, MP — Community Center, Mahanandanagar 456010/ Tel. (0734) 2521020/ Email: iskcon.ujjain@pamho.net
Vallabh Vidyanagar, Gujarat — ISKCON, Opposite Polytechnic, 388 121/ Tel. (02692) 230796 or 233012
Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (0542) 246422 or 222617
Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada, Guntur Dist. 522 501/ Tel. (08645) 272513/ E-mail: mmdasiskconvijayawada@gmail.com
Visakhapatnam, AP — ISKCON, Hare Krishna land, Sagaranagar 530 045/ Tel. (0891)5537625/ Email: samba.jps@pamho.net
◆ **Vrindavan, UP —** Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281 124/ Tel. (0565) 254-0021/ Fax: (0565) 2540-053/ E-mail: vrindavan@pamho.net; (Guesthouse:) Tel. (0565) 254-0022; ramamani@sancharnet.in
Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182

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Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
Assam — Karnamadhu, Dist. Karimganj
Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadhachiroli, 442 603/ Tel. (0218) 623473
Hyderabad, AP (New Naimisaranya Farm) — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. (040) 4742018
Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
Karnataka (Bhaktivedanta Eco-Village) — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga District, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)
Mayapur, WB — (contact ISKCON Mayapur)
Puri, Orissa — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (06752) 230494
Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546
Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura, U.P./ E-mail: vrinda@aol.com

ADDITIONAL RESTAURANT

Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (033) 24756922, 24749009

CANADA

Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ E-mail: vamanstones@shaw.ca

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Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses).
Exception: For Russia, drop the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

◆ Temples with restaurants or dining ● Revised listing ★ New listing

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◆ **Ottawa, Ontario —** 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ E-mail: iskconottawa@sympatico.ca
Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640
◆ **Toronto, Ontario —** 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ E-mail: toronto@iskcon.net
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Ashcroft, B.C. — Saranagati Dhama (mail: P.O. Box 99, V0K 1A0)/ E-mail: saranagativillage@hotmail.com

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Atlanta, Georgia — 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/ E-mail: bala108@earthlink.net
Austin, Texas — 10700 Jonwood Way, 78753/ Tel. (512) 835-2121/ Fax: (512) 835-8479/ E-mail: sda@backtohome.com
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Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ E-mail: radhagopi@juno.com
Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ E-mail: information@iskconchicago.com
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Tallahassee, Florida — 1323 Nylic St., 32304/ Tel. & fax: (850) 224-3803/ E-mail: darudb@hotmail.com
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Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ E-mail: bkgoswami@earthlink.net
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Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (931) 759-6888/ E-mail: visnujana@hotmail.com
Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101/ E-mail: kodwin@yahoo.com
Sandy Ridge, North Carolina (Prabhupada Village) — 1264 Prabhupada Rd., 27046/ Tel. (336) 593-9888

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San Juan, Puerto Rico — Gopal, 201B Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229
Seattle, Washington — My Sweet Lord, 5521 University Way, 98105/ Tel. (425) 643-4664
Tallahassee, Florida — Higher Taste, 411 St. Francis St., 32301/ Tel. (850) 894-4296

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Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/ Tel. +44 (024) 7655 2822 or 5420/ E-mail: haridas.kds@pamho.net
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Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (0116) 276 2587/ E-mail: pradyumna.jas@pamho.net
◆ **London, England (city) —** 10 Soho St., W1D 3DL/ Tel. +44 (020) 7437-3662; residential /pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/ E-mail: london@pamho.net
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Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0161) 226-4416
Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0191) 272 1911/ E-mail: bhakti.rasa@pamho.net
◆ **Swansea, Wales —** 8 Craddock St., SA1 3EN/ Tel. +44 (01792) 468469/ E-mail: iskcon.swansea@pamho.net; restaurant: govin–das@hotmail.com

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Upper Lough Erne, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Derrylin, Co. Fermanagh, BT92 9GN/ Tel. +44 (028) 6772 1512/ E-mail: govindadwipa@pamho.net
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Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ E-mail: info@iskcon.com.au
Sydney — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010/ Tel. +61 (02) 9380-5155/ E-mail: info@govindas.com.au

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Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (03) 5288-7383/ E-mail: iskcon@bigpond.net.au
Cessnock, NSW (New Gokula) — Lewis Lane (off Mount View Rd., Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325])/ Tel. +61 (02) 4998-1800/ Fax: +61 (02) 9957-1893
Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498/ E-mail: ajita@in.com.au

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Brisbane — Krishna's Cafe, 1st Floor, 82 Venture St., West End, QLD 4000/ E-mail: brisbane@pamho.net
Cairns — Gaura Nitai's, 55 Spence St., Cairns, QLD/ Tel. +61 (07) 4031-2255 or (0425) 725 901/ Fax: +61 (07) 4031 2256/ E-mail: gauranitais@in.com.au
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Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Avenue, QLD 4558/ Tel. +61 (07) 5451-0299
Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (03) 9650-2939
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Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (04) 478-4108/ E-mail: iskcon.wellington@paradise.net.nz
Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian St. (mail: P.O. Box 6271, Marion Square)/Tel. +64 (04) 801-5500

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*The full list appears in the January/February and July/August issues, and is always available at Krishna.com, where the list also includes Krishna conscious gatherings.

Lord Caitanya's Unrivaled Teachings

AT THE BEGINNING of March we celebrate the anniversary of the appearance of Śrī Caitanya Mahāprabhu, identified in the Vedic scriptures as Kṛṣṇa Himself in the guise of His own devotee. To teach devotion to Himself, Lord Kṛṣṇa came as Caitanya Mahāprabhu, the ideal devotee.

Śrīla Prabhupāda would often point out that for the last one thousand years, four great Vaiṣṇava *ācāryas,* prominent teachers, have guided India's spiritual culture: Rāmānuja, Madhva, Viṣṇusvāmī, and Nimbarka. In *Śrī Navadvīpa Māhātmya,* by Bhaktivinoda Ṭhākura, Lord Nityānanda quotes Lord Caitanya as saying that He incorporated into His own teachings two items from the teachings of each of the four Vaiṣṇava *ācāryas.*

From Madhvācārya's teachings, Lord Caitanya accepted the items of rejection of Māyāvāda philosophy and acceptance of the deity as Kṛṣṇa Himself. Māyāvāda philosophy teaches that the ultimate truth is impersonal and that therefore Kṛṣṇa—in fact, all personal identity—is temporary and unreal. Madhvācārya spoke out strongly against this idea. Not only do Kṛṣṇa and all of us possess eternal identities, but because Kṛṣṇa is the Absolute Truth He is fully present as the deity in the temple to accept our worship.

From Rāmānuja, Lord Caitanya accepted the concepts of pure devotional service and service to devotees. Pure devotional service means service to Kṛṣṇa free from the contamination of philosophical conjecture (*jñāna*) and the desire for material rewards (karma). Included in the practice of devotional service to Kṛṣṇa is service to His devotees. Lord Kṛṣṇa says that we cannot please Him if we neglect the service of His devotees.

From Viṣṇusvāmī, Lord Caitanya accepted the sentiment of exclusive dependence on Kṛṣṇa and the path of spontaneous devotion. With devotion fixed on Kṛṣṇa, a devotee feels no need to look elsewhere for shelter. Lord Caitanya compared this to the mood of a child, who looks only to his mother for protection. And just as the child's mood is spontaneous, so is the devotee's devotion to Kṛṣṇa. With cultivation, that devotion ultimately rises above the rituals of worship and pours forth from the heart unchecked.

Finally, from Nimbarka, Lord Caitanya accepted the necessity of taking shelter of Śrīmatī Rādhārāṇī and the highest regard for the *gopīs'* love for Kṛṣṇa. To achieve the favor of Kṛṣṇa, devotees approach Śrīmatī Rādhārāṇī, His eternal consort and the personification of His pleasure potency. Rādhārāṇī is Kṛṣṇa's greatest devotee. She is the leader of the *gopīs,* or cowherd girls, who exhibit the deepest love for Kṛṣṇa. The *gopīs* exemplify perfect love for Kṛṣṇa by their willingness to give up everything—their homes, their happiness, their very lives—for His satisfaction.

Thus we find in Lord Caitanya's teachings the most elevated spiritual concepts. As a follower of Lord Caitanya, I cannot pretend to be a disinterested judge. Still, I can't conceive of any higher understanding of God and our relationship with Him than that revealed by Lord Caitanya. Exclusive, selfless, spontaneous love for God transcends the lower aims of other religious concepts, summarized as the desire to gain something from God and the desire to bring Him down to our level of understanding. In a fully mature relationship with God, the devotee loves Him without limit and needs nothing else but that love.

Even though we live in an age the Vedic scriptures consider spiritually debilitated, we can take advantage of the teachings of Lord Caitanya and attain levels of spiritual truth rarely available in any age. —*Nāgarāja Dāsa*

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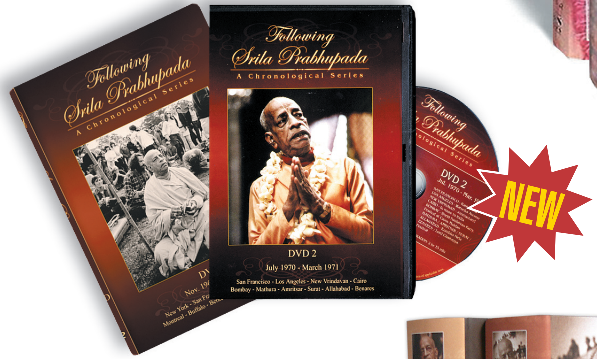
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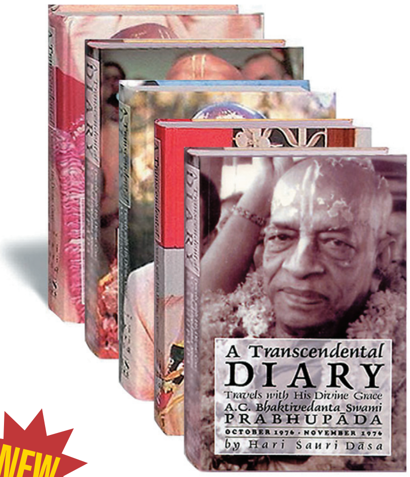
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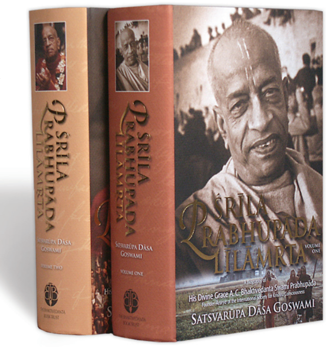
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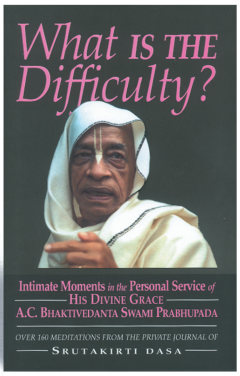
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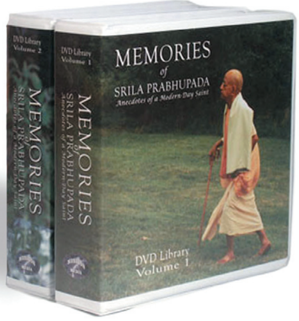
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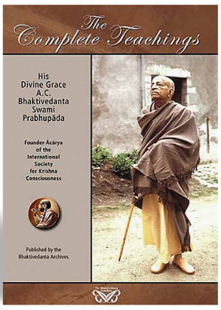
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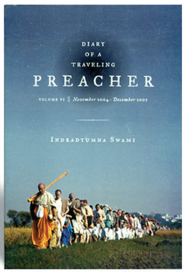
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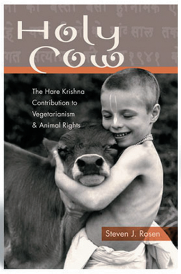
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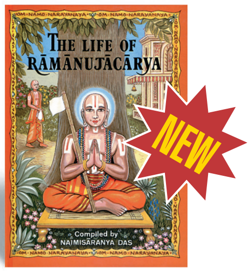
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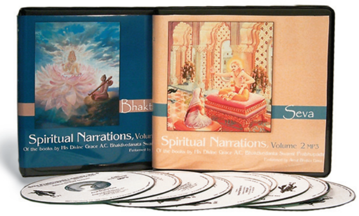
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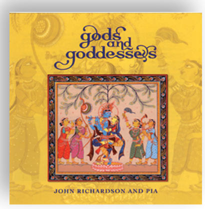
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VEDIC THOUGHTS

A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa *mahā-mantra,* and the diet of *prasāda.* There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age, and disease.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrī Caitanya-caritāmṛta, Ādi-līlā 10.51, Purport

A person who has a tongue but does not glorify glorious Śrī Kṛṣṇa is a fool. Even if he somehow approaches the staircase to liberation, he cannot climb it.

Śrī Nārada Muni, *Garga-saṁhitā* 1.2.1

The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air [*prāṇa, apāna, vyāna, samāna,* and *udāna*], is situated within the heart, and spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited.

Muṇḍaka Upaniṣad 3.1.9

My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity, and other material pleasures enjoyed by all living entities, from Lord Brahmā down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.

Śrī Prahlāda Mahārāja, *Śrīmad-Bhāgavatam* 7.9.24

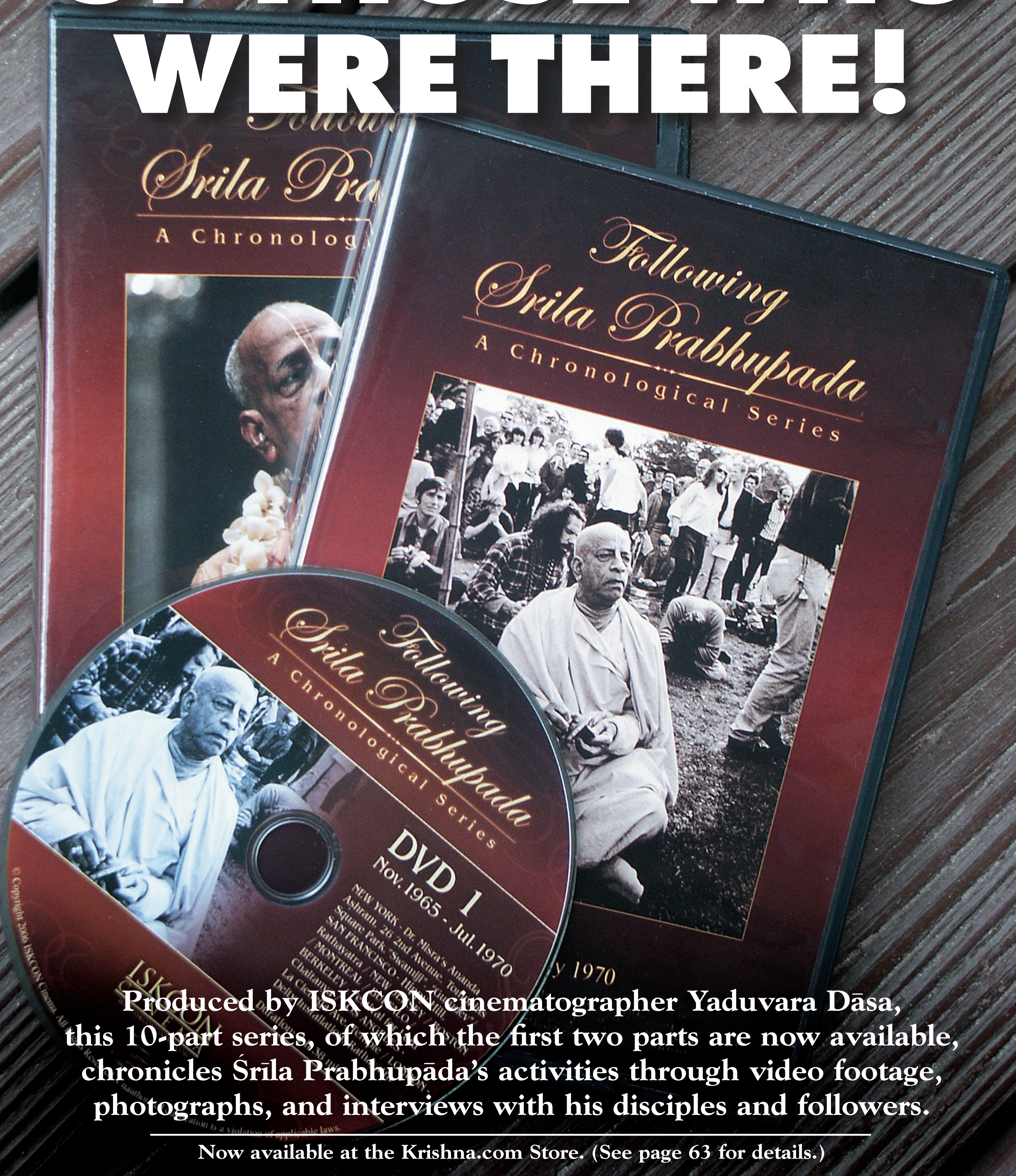
To the degree that one's heart is polluted with sins, it cannot place its faith in the Vedic scriptures or the bona fide spiritual master. By hearing the Vedic scriptures in the association of saintly devotees, love for the Lord is manifest. That is the great result of having performed many pious deeds in many previous births.

Brahma-vaivarta Purāṇa
(Quoted in Jīva Gosvāmī's
Bhakti-sandarbha 1.1.5-6)

A person who is always engaged in meditation on the sweet pastimes and wonderful activities of the Lord surely becomes freed from all material contamination.

Padma Purāṇa
(Quoted in Rūpa Gosvāmī's
Bhakti-rasāmṛta-sindhu)

Through the eyes
OF THOSE WHO WERE THERE!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